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UNIVERSITY OF ALBERTA

# THE DEVELOPMENT OF A LEARNING NETWORK IN THE CHRISTIAN AND MISSIONARY ALLIANCE OF CANADA

BY

KENNETH BRUCE EDWARDS ©

A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfillment of
the requirements for the degree of DOCTOR OF PHILOSOPHY

in

Administration of Postsecondary Education

DEPARTMENT OF EDUCATIONAL ADMINISTRATION

EDMONTON, ALBERTA
SPRING, 1995

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K Bruce Edwards

18403 - 70 Avenue
Edmonton, Alberta, T5T 3A6

January 26, 1995

University of Alberta

Faculty of Graduate Studies and Research

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled *The Development of a Learning Network in the Christian and Missionary Alliance of Canada* submitted by Kenneth Bruce Edwards in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Administration of Postsecondary Education.

James M Small

Dr. J. M. Small, Supervisor

Dr. K. L. Ward

Frank Peters

Dr. F. Peters

Konrad

Dr. A. G. Konrad

J Parsons

Dr. J. B. Parsons

Dr. M. Tymchak

December 15, 1994

# Abstract

The purpose of this study was to examine (a) the ways in which the development of a network of varied learning opportunities at the postsecondary level in the Christian and Missionary Alliance in Canada would meet the needs of the denomination's membership and (b) the critical factors in the development of the network.

Data were collected using (a) a member survey focused on interests and desires with regard to the development of the network and distributed to 837 people in the denomination and (b) a policy Delphi study focused on the features considered to be most desirable to incorporate into the network and conducted with 39 individuals.

The survey was administered (a) to a stratified random sample of 10% of official workers in the denomination, 20% of missionaries, and 15% of students at the denominational Bible college and seminary and (b) to a purposive sample of lay persons interested in postsecondary education in a stratified random sample of 33% of the local churches of the denomination. Response rates ranged from 92% for missionaries to 32% for lay-multicultural respondents with an overall response rate of 54%. Participation rates in the three rounds of the Delphi discussion were 91%, 83%, and 83%.

The study found (a) that respondents most frequently studied theology and ministry, counselling, education, arts and humanities, social sciences, and communications and media and considered these disciplines most important to study in a Christian institution; (b) that respondents preferred delivery methods which were adaptable to their schedules, primarily intensive types of programs, and involved studying with other individuals; (c) that the network should make available credit and non-credit courses at personal enrichment, undergraduate, and graduate levels; and (d) that the network should recognize multiple models for learning, focus primarily on education for ministry, and

function as a broker, linking learners with study opportunities without becoming an educational institution. Two primary constraints on the development of the network were identified: little willingness by members to increase financial support of denominational postsecondary education and considerable uncertainty among members as to the basic nature and purpose of the network.

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It has been a privilege to receive the support and advice of many people over the course of the doctoral program which culminated in this thesis.

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# Chapter 1

# Background to the Study and Overview of the Research Problem

## Background to the Study

As society moves towards the end of the twentieth century, the postsecondary education sector is facing multiple and increasing pressures for change and innovation. The pressures come from all sides: demographic and societal trends, the shrinking financial base of many institutions, information and technology explosions, and competitive pressures due to participation in a global economy, to identify only a few. How to transform postsecondary education in order to meet the needs and demands of the information age is a critical issue. Virtually all aspects of postsecondary education--areas such as program design, curriculum design, teaching and learning styles, research priorities, instructional technology, and systems of governance--are being reexamined.

The factors of rapid change, broad re-evaluation, and high uncertainty as to the future shape of postsecondary education combine to create a particularly high-risk situation for smaller institutions in the sector. For such institutions, resisting change will likely leave them in a state of outmoded irrelevance. Yet responding to change can be equally risky. Despite the ability to adapt to environmental stimuli more quickly than larger institutions, commitments to certain types of programs or technologies might demand such a large proportion of institutional resources that an unwise decision could seriously jeopardize the viability of a smaller institution. For example, the cost of developing computer-based learning or shifting to distance education methods could reduce the reserves of a smaller institution to the point where there would be little or no room for adjustment if the constituency rejected the changes.

Cultural or religious groups which operate postsecondary institutions face additional pressures. With a relatively small pool of potential students, their postsecondary enrollments will be significantly influenced by trends among their members. These groups must therefore continually monitor the needs and interests, as well as the demographic profile, of their membership in order to ensure that their postsecondary education system responds to shifts in these areas without compromising the distinctive cultural or religious emphasis which the group espouses.

## Problem Statement

How can a relatively small religious group develop its postsecondary education system to meet the changing needs of a diverse membership? The Christian and Missionary Alliance in Canada appointed a planning commission in 1990 to study the possibilities for developing its postsecondary education system. The commission proposed the development of a network of varied postsecondary education opportunities as a means of responding to the needs of a growing and diverse membership (C&MA, 1992).

The Christian and Missionary Alliance is an evangelical protestant denomination that is characterized by:

- a growing membership that is spread across Canada;
- broad-ranging needs and interests on the part of the members due to greatly varied cultural, educational and vocational backgrounds;
- global involvement through missionaries working in partnership with churches in 46 countries overseas; and
- a desire to provide postsecondary education that respects and supports the worldview of the majority of its members.

The proposed network would link the various agencies offering learning opportunities at the postsecondary level within the denomination, each agency being seen as a partner in the network. The resulting organization would not be seen as another competing postsecondary agency or institution, but would have three primary functions:

1. To work with the various partners in the network to ensure minimal duplication of effort and maximal coordination of postsecondary learning opportunities offered by the partners;

2. To stimulate and facilitate the flow of students between the network partners; and

3. To monitor the needs and desires of the denomination's members with regard to postsecondary learning opportunities, and to stimulate and assist network partners to meet those needs and desires.

It is clear that the development of such a network is more than the simple addition of another discrete element to the existing system. Rather, the network idea involves a transformation of the system because it will precipitate significant changes in many of the elements within the existing postsecondary system of the denomination.

A brief examination of the list of elements in the existing system (see Table 1.1) reveals areas which would be significantly affected by the implementation of the network concept. For example, as the network stimulates and facilitates the flow of students between network partners, transfer of credit will become a much more important issue. In turn, the possibility of increased transfer credits will force some partners to be more flexible in terms of the precise courses required for certain degrees, programs or certificates. An increased flow of students between partners may have significant implications for the operating budgets and physical facilities of some partners, stimulating either downsizing or expansion, depending on the direction of that flow. These are just a few of the many ways the network concept might transform the system. The concept of a network and how it might be integrated into a postsecondary education system are discussed in greater detail in chapter 2.

Table 1.1

Constituent Elements of Existing Postsecondary System

| **Elements: Existing Postsecondary System** |
|---|
| 1. Students/Clients |
| 2. Human Resources (instructors, administrators, staff) |
| 3. Courses |
| 4. Programs (combinations of courses) |
| 5. Degrees, Certificates, Diplomas (recognition of successful completion of programs, courses, etc.) |
| 6. Delivery System |
| 7. Instructional Resources |
| 8. Organizational Structure |
| 9. Physical Facilities |
| 10. Operating Budget(s) |

## Research Question and Subquestions

This study focused on the development of the proposed network as part of the postsecondary education system in The Christian and Missionary Alliance. The study examined the question: In what ways will the development of a network of varied learning opportunities at the postsecondary level in The Christian and Missionary Alliance in Canada meet the needs of the denomination's membership, and what are the critical factors (will, means, constraints, resources) in its development?

Research subquestions were the following:

1. What disciplines (humanities, theology, social sciences, etc.) do the members of The Christian and Missionary Alliance in Canada want to study at the postsecondary level?

2. What postsecondary education delivery systems (campus-based, distance education, block teaching, etc.) do members of The Christian and Missionary Alliance in Canada prefer for meeting their postsecondary education needs?

3. What levels and types of postsecondary education (credit, non-credit, formal, informal, undergraduate, graduate, etc.) do members of The Christian and Missionary Alliance in Canada want to pursue through the denomination's postsecondary education system?

4. Which aspects of the network (linking institutions, encouraging flow of students, stimulating creation of new learning opportunities) are perceived by a select group of denominational leaders to be desirable, and which are perceived to be feasible?

5. What does a select group of denominational leaders perceive to be the potential constraints (resources, institutional will, membership acceptance, etc.) on the development of the network?

6. In the opinion of a select group of denominational leaders, what course of action is desirable and feasible for developing the denominational postsecondary education system so as to satisfy as much as possible the educational needs of its membership?

## Outline of the Methodology used in the Study

The study employed two primary means of data collection: a member survey was distributed to 837 people in the denomination and a policy Delphi study was conducted with 39 individuals who were experienced in the postsecondary education system of the denomination. The member survey was used to determine the interests and desires of five stakeholder groups in the denomination with regard to the development of postsecondary learning opportunities in what the denomination has chosen to call an "Equipping Network." The policy Delphi process was used with a group of 39 individuals knowledgeable in postsecondary education and familiar with the denomination's postsecondary education system in order to identify those features considered to be most desirable to incorporate into the Equipping Network.

## Researcher Bias

The researcher was a member of the Board of Directors of The Christian and Missionary Alliance in Canada and was therefore motivated to assist the denomination in the development of its postsecondary education system. Care was taken to ensure that the researcher did not bias the study or the results of the study by imposing preconceived ideas on the process. This attention to researcher bias was assured through consultations with denominational officials at each stage of the study and through discussion of the survey and Delphi instruments with educational specialists both inside and outside of the denomination.

## Delimitations

The study was delimited to the members and adherents of The Christian and Missionary Alliance in Canada and to the educational agencies affiliated with the denomination. Missionaries of the denomination serving outside of Canada were included in the study, but educational agencies affiliated with the denomination and situated outside of Canada were not included. Further, the study was delimited to the time period of November, 1993, through May, 1994.

## Limitations

The study was limited by the following:

1. The understanding of the network concept by the respondents;

2. The awareness on the part of respondents of new technology and delivery systems in postsecondary education;

3. The willingness of respondents to share ideas and opinions which may have been in opposition to traditional ideas on postsecondary education in the denomination;

4. The willingness of key educational experts in the denomination to participate in the Delphi process; and

5. The ability of the researcher to communicate with potential respondents, particularly missionaries serving outside of Canada, and to receive responses from respondents.

## Significance of the Study

It is recognized that a broad picture of any area of research interest is usually pieced together by careful study of many small pieces of the picture. Along these lines, it is hoped that this study will contribute to the general body of research on postsecondary learning networks by focusing on the development of a specific type of learning network--one that:

- is broad in subject matter (humanities, theology, church education, etc.);
- is broad in educational type and level (credit, non-credit, formal, informal, undergraduate, graduate, etc.);
- is narrow in worldview (i.e., relating to one church group); and
- serves a group with members across Canada and representatives in 46 countries of the world.

The literature review first addresses the concept of systems in postsecondary education, including the development of consortia and networks. It then focuses on six current trends identified in the literature which are influencing the future direction of this level of education:

1. Lifelong learning;
2. Changing demographics;

3. New goals and curricula;
4. Non-traditional methods;
5. Financial constraint; and
6. Managerial focus.

The literature review then identifies five key issues or tension points which are evident in the trends and which relate directly to the subject of the study:

1. Access to education;
2. Student individualization and autonomy;
3. The content of education;
4. The technology of education; and
5. Efficiency in education.

Insights gained from this study of the literature were utilized to understand more fully the process of the development of the proposed learning network, to prepare the member survey and to develop the Delphi process. Care was taken to ensure that, while he facilitated the process, the researcher did not dominate or impose preconceived solutions on the denomination.

The primary significance of the study will be its practical value to The Christian and Missionary Alliance in the development of the network. It is hoped that in addition to this practical significance, the study will contribute to the theoretical study of postsecondary learning networks, particularly in the area of the understanding of the needs, desires, and preferences of potential users of learning networks. Further, it is hoped that the study will be of use to other groups which may consider developing similar networks in the future.

## Context of the Study

As indicated above, this study examined both the ways in which the development of a network of varied learning opportunities at the postsecondary level in The Christian and Missionary Alliance would meet members' needs and the critical factors in the development of the network. In order to understand the context in which the study was conducted, the development of the network idea is first placed in the denominational postsecondary context, and then the place of Christian postsecondary education in relation to postsecondary education in Canada in general is discussed.

## The Denominational Context

The denomination began to examine its *de facto* postsecondary education policies in response to expressions of concern during its biennial General Assembly in 1990. The two official postsecondary institutions of the denomination (Canadian Bible College, with 350 (FTE) students, and Canadian Theological Seminary, with 92 (FTE) students, both located in Regina, Saskatchewan) were limited to programs leading to degrees and diplomas in various church ministries. Some delegates to the Assembly proposed that the denomination begin to offer programs in areas other than church-related ministries by establishing new institutions or by expanding or modifying the existing ones. The Assembly established a commission which prepared three working papers and identified ten problem areas which needed to be addressed (C&MA, 1992, p. 82). Through a series of two two-day meetings and much correspondence, the commission prepared a report to the 1992 General Assembly that contained a series of recommendations, grouped under six major headings. The recommendations are briefly summarized below.

Delivery systems and technology. The commission concluded that residential postsecondary educational programs were no longer sufficient to meet all the needs of a growing church. The commission stated that "technological, social and cultural changes have significantly altered the ground rules" such that the educational "delivery system will need to have multiple ways of serving a diverse clientele" (C&MA, 1992, p. 88). They therefore recommended the use of various information technologies to provide distance education options and to enhance current programs. They also encouraged the development of alternative models of training that incorporate field-based learning (pp. 88-89).

Cultural diversity. The commission recognized that the existing postsecondary system in the denomination had primarily served one cultural group. They noted that many cultures were represented in the denomination, and that "leaders in these respective cultures are ideally the ones to define the equipping strategies that are needed" for those cultures (C&MA, 1992, p.89). National church leadership was therefore encouraged to be aware of immigration trends, to promote collaboration between Caucasian and non-Caucasian churches, to encourage cross-denominational cooperation when this would be appropriate within cultural groups, and to stimulate cross-fertilization from overseas churches related to the Canadian church (pp. 89-90).

A Vocational Continuum. The commission noted that the distinction between clergy and laity was "beginning to blur" and that it was therefore preferable to speak of a "vocational continuum" in the context of church ministries. The commission proposed that while training for lay vocations should be done by institutions outside the denomination, the training of lay members for church ministries should be primarily the responsibility of local churches, the training of clergy primarily the responsibility of the denominational schools, and the training of bi-vocational members should be shared (C&MA, 1992, p. 90; see "Definitions" below for explanations of these terms). All of these activities would be coordinated by the "equipping network" which was the fourth recommendation.

Developing the postsecondary system. The commission proposed that the best way to address the future educational needs of the denomination was "to think in terms of a network of educational opportunities" rather than an assortment of educational institutions (C&MA, 1992, p. 91). They suggested that "the idea of 'network' adds an important dimension. It conveys the idea that each educational opportunity or program is in some way related or connected to the others" (p. 91). They noted that "some aspects of this network are already in place and functioning well: what is needed is to develop the network even further" (p. 91). The network would therefore include the existing institutions and programs (the schools, national and district offices, local churches) but not be limited to them. Oversight would be required at the national level in order to coordinate and promote the various partners in the network, monitor the needs in the field, and assist the members to meet those needs. Careful planning should make provision for anglophones, francophones, and non-Caucasians, avoid duplication of services, build worldwide linkages to tap into the strengths of other programs and institutions, and facilitate entry into university level education for other than church ministries (pp. 91-92).

Students in the system. The commission pointed out that it was important to help individuals make the appropriate educational choices to reach their individual goals. As a denominational agency, the network should provide help to students in selecting the educational opportunities that will be best for them. Guidance without manipulation must be the goal. The commission suggested the development of diagnostic tools to help local churches carry out this responsibility, and encouraged the removal of barriers that keep individuals from moving along the vocational continuum from the "lay" end towards the "clergy" end (C&MA, 1992, pp. 96-97).

Finances. While the mandate of the commission did not include the question of finances, the commission noted that "futurists generally predict declining interest in and resources for postsecondary education" due to shifting cultural values, and recommended both that the denomination take a greater part in the financial support of the denominational schools, and that "the more the educational agenda shifts to the lay end of the equipping continuum, the greater should be the share of the cost borne by the user" (C&MA, 1992, pp. 97-98).

## Strategic Issues Raised by the Commission

A careful examination of the report of the commission showed that two strategic issues had to be developed before the denomination could begin to implement the recommendations made. The first related to the various stakeholders in postsecondary education in the denomination, and the second related to the form the network should take to respond to the needs and desires of the stakeholders.

Stakeholders. To be successful, a postsecondary education policy must respond to the needs and desires of most, if not all, of the stakeholders in postsecondary education in the denomination. It was therefore necessary to identify the stakeholders and begin to explore their needs and desires in the area of postsecondary education. While the commission did not list stakeholders, it referred to the following:

1. Institutional stakeholders:
    - a) The national office of the denomination;
    - b) The five district offices of the denomination;
    - c) The local churches of the denomination;
    - d) The denominational Bible college and theological seminary; and
    - e) Other Christian postsecondary institutions in Canada with which the denomination may wish to cooperate in order to provide services not offered in the denominational schools.
2. Individual or group stakeholders:
    - a) Lay members of the denomination;
    - b) Clergy members of the denomination (This group included both clergy in Canada and missionaries working with the denomination overseas);
    - c) Bi-vocational members of the denomination;
    - d) Francophone members of the denomination, overlapping with groups a, b, and c above; and
    - e) Non-Caucasian members of the denomination, also overlapping with groups a, b, and c above.

The research focused on the needs and desires of the individual or group stakeholders rather than the institutional stakeholders. This was done through a survey of a broad cross-section of denominational members. Five groups were surveyed, with particular attention paid to several key issues.

First, it was recognized that the students who would use the network constituted a very complex group. The persons who would potentially use the network included both full- and part-time students at the undergraduate and graduate levels as well as persons taking courses for personal enrichment. Further, each of those divisions was in turn broken into language and cultural groups. It was recognized that it would be wise to ensure that the intended direction was one students wanted before going too far in developing new programs. Baird and Monson (1992) noted Zigerell's (1991) conclusion that one of the reasons for the failure of the University of Mid-America (a distance education institution which developed and used high technology courseware) was that "its courses did not meet broad student needs" (p. 67).

Missionaries were a unique group of stakeholders with whom further interaction was required. The commission had stated that for missions personnel, "continuing education should be delivered at their location of service as much as is possible" (C&MA, 1992, p. 93). With the possibility of setting up a network of educational opportunities involving worldwide linkages, it was very important to find out what missionaries wanted before establishing costly programs.

It was also recognized that the educational needs of francophone, First Nations, and non-Caucasian churches would likely be significantly different than those of the Caucasian churches. It was therefore considered important to ensure that these groups were represented in the study.

Form of the learning network. The idea of a network of educational opportunities was the core idea of the agenda presented by the commission. The study sought to develop this concept. As proposed by the commission, a primary function of the network would be coordination of the multiple educational opportunities offered by the various agencies in the denomination. Coordination would involve making sure that each part of the network knows (or knows how to find out) what the other parts are doing, thus avoiding duplication of services and promoting mutual assistance where interests coincide.

A second proposed function was the stimulation of an increased flow of students between the various network partners. This function is directly related to the thorny question of how to assess the value of diverse learning experiences in ways that have meaning in other learning contexts. Should informal courses be recognized as of some value in a formal degree-granting program? How could field experience be evaluated in terms of breadth and depth, and how much credit could be granted for field experience in various academic programs?

A third proposed function was that of monitoring the needs of the denomination and stimulating and assisting network partners in meeting those needs. Related to this third function was the question of the development of distance education courseware to meet the needs of certain learners. As proposed, the network would encourage the use of distance education, and yet the development of quality courseware for distance education requires a substantial commitment from the sponsoring institution. Moore (1987) noted that the British Open University involves a team of ten to twenty persons in a two- to three-year process for the design of a single distance education course (p. 3). While this may be an extreme example, the point is that developing good courseware is costly and must be undertaken with careful planning. Does this substantial cost factor suggest that the responsibility for the development of new distance learning courseware should not be delegated to campus-based institutions which are already facing significant budget pressures? If the network operates as a broker, facilitating interaction between institutions, does the development of distance learning courseware make it into a competitor of the very institutions it is trying to bring together, or would this only be the case if it began administering the courses instead of making them available for use by member institutions?

A further consideration in the establishment of a learning network must be the development of a student support system. The system must allow students independence without making them feel isolated. Each student must be able not only to study independently, but also to interact with instructors, mentors and other students when desired. As Thompson (1989) wrote, "We must do more than 'deliver' a set of instructional materials no matter how well designed they may be" (p. 48). Moore (1987) reported that Open University personnel believe that a high quality interactive student support system "is a main ingredient for success in distance education" (p. 3). As with the development of courseware, it is possible that traditional campus-based institutions may not be sensitive to these needs or be prepared to respond to them.

Given these potential functions, a key question which the study examined was the governance of the network. Should it be both independent of the existing denominational schools and yet closely related to them? The commission proposed "some type of national oversight" of the network (C&MA, 1992, p. 91). Should the "national oversight" be the responsibility of an educational institution, a denominational office or agency, or some form of independent entity?

## The Canadian Postsecondary Education Context

The Department of the Secretary of State of Canada (1991) reported that in 1989 there were 270 postsecondary institutions (69 universities and 201 college-level institutions) in Canada, "most of them located in Ontario and Quebec" (p. 9). Skolnik (1992) noted that most of the universities were comprehensive institutions offering a full range of programs as well as being involved in research, while the community colleges and technical institutes varied considerably in type from province to province. He reported that "in most provinces, the principal role of institutions in the non-degree sector . . . is to provide occupational training and retraining, academic upgrading and basic education, and adult and community education," but that in three provinces (British Columbia, Alberta, and Quebec) "an equally important role" was "to serve as feeders to the universities" (pp. 15-16).

Skolnik (1992) reported that the university-level institutions were almost all public institutions, the only exceptions being "two small private religious-affiliated institutions which offer secular degrees" (p. 17). He also reported that among the non-degree institutions, there were "many private vocational institutes . . . and numerous private denominational colleges, especially in Quebec and Alberta," but that, nevertheless, "the vast bulk of enrolment in the non-degree sector is in public community colleges and technical institutes" (p. 16). Finally, he noted that provincial governments have generally been hostile to the establishment of private universities "of the type so common in the United States" (p. 17).

It is clear from the above that the vast majority of Canadian postsecondary students pursue their studies in public institutions. According to Skolnik (1992), the private sector is made up primarily of vocational institutes in the non-degree sector and religious-affiliated institutions primarily in the non-degree sector but including two small university-level institutions.

It should be noted that both Skolnik (1992) and the Department of the Secretary of State (1991) were reporting on postsecondary institutions which offered programs or degrees in areas other than theology and church ministry. That institutions which exclusively offered degrees or programs in theology and church ministry were not included in their reports is evidenced by the fact that the Department of the Secretary of State reported that there was only one college-level institution in Saskatchewan (The Saskatchewan Institute of Applied Science and Technology), while the denominational colleges, Canadian Bible College and Canadian Theological Seminary, are postsecondary institutions located in that province.

It is therefore noteworthy that in a context in which private postsecondary institutions are primarily vocational institutes in the non-degree sector, there exist religious-affiliated institutions at both the university and college levels which offer programs similar to those offered in public institutions. Since the present study grew out of a desire on the part of some members of the denomination to create such an institution within the denomination, a brief review of some of the primary reasons for the existence of such institutions is given below.

Dawson (1961) detailed what he believed to be the crisis of Western education through an historical study of education in Europe and America. He saw three powerful forces which combined to change the character of higher education from its original focus on theology and philosophy into a collection of technical specialities without a unifying centre. First, the Italian Renaissance introduced humanism with its focus on man into Western thought. Second, Dawson argued that the development of rationalism and scientific empiricism in the eighteenth century moved the focus of higher education to science and technology, to man's domination of the world around him. Finally, the idea of compulsory universal national education in the nineteenth century moved the control of education from the Church to the State. Dawson argued that through this process Western education lost its unifying centre "and nothing has taken its place except the scientific specialisms which do not provide a complete intellectual education, and rather tend to disintegrate into technologies" (p. 132).

Dawson (1961) acknowledged that it would be unwise to impose "a compulsory political ideology on the teacher and the scientist" (p. 132), but argued for "the study of Christian culture as a means of integration and unity" (p. 134). He argued that without such a unifying principle and the recognition of the spiritual values which were the foundation of Western culture, the technological order that the human race has created may cause its destruction. He wrote: "The technological order lends itself most easily to the service of the will to power which, as Nietzsche saw, is a fundamentally amoral power, destructive of moral values" (p. 194), while "all the great historic civilizations of the past recognized the existence of some spiritual principles . . . and made them the key of their interpretation of reality and their concepts of moral order" (p. 203). For Dawson, then, higher education from a Christian perspective has a unifying core that provides a moral order and a larger framework into which the various educational specialties can be fitted.

Perks (1992) presented the issue of a Christian approach to education from an epistemological perspective. He wrote that the belief that "the ultimate locus of rationality and intelligibility is man himself" and that "man is the measure of all things beyond whom there is no higher authority" is antithetical to the Christian position. He contrasted this with the Christian position that "it is God's creative act which gives all the facts of reality their purpose and meaning" (p. 15). He stated that the Christian "begins his thinking with an act of faith in the God of the Scriptures and thereby posits the veracity and sufficiency of divine revelation as the very foundation of his understanding of all things" (p. 16). The position which Perks takes, therefore, is that the understanding of all things, not just theology and ministry, is affected by one's faith. This position then becomes a basis for establishing Christian institutions of higher education which offer programs in a wide variety of disciplines.

Knight (1980) examined three categories of philosophic issues in education: metaphysical, epistemological, and axiological issues. Having identified metaphysics as "the branch of philosophy that deals with the nature of reality" (p. 14), and having noted cosmological, theological, anthropological, and ontological issues in metaphysics, Knight wrote that the reason Christian churches spend millions of dollars each year on private systems of education rather than use public systems "is because of metaphysical beliefs regarding the nature of ultimate reality, the existence of God, the role of God in human affairs, and the nature and role of man as God's child" (p. 18).

Knight (1980) observed further that epistemology, "which studies the nature, sources, and validity of knowledge," stands with metaphysics "at the very center of the educative process" (p. 19). Knight described the metaphysical-epistemological dilemma as the problem "that it is not possible to make statements about reality without first having a theory for arriving at truth and, on the other hand, a theory of truth cannot be developed without first having a concept of reality" (p. 27). The result, according to Knight, is that every person lives by a faith: "The acceptance of a particular position in metaphysics and epistemology is a 'faith-choice' made by individuals and it entails a commitment to a way of life" (p. 27).

Finally, Knight (1980) pointed out that axiology--the question of values, of what is good or preferable--"stands at the very foundation of the educational process." He continued by noting that the development of preferences is a major aspect of education, and that "the classroom is an axiological theater in which the teacher cannot hide his moral self" (p. 28). Knight's conclusion is that

> educators must seek to establish educational environments and practices that are in harmony with their basic beliefs. This is true for all educators, but it may be even more crucial for Christian educators who have sought to develop an alternative educational system based on supernatural assumptions in the context of a society that is largely operating on naturalistic premises. (p. 36)

It is clear from the above that Christian institutions of higher education are founded on the basis of strongly held beliefs about the nature of reality, the nature of knowledge, and about what is to be valued by individuals and by society. Further it has been pointed out that Christian faith and culture can be an integrative central principle which gives meaning and perspective to all other learning. For these reasons, many persons of strong Christian faith support and promote Christian institutions of higher education. It was for these reasons that some members of The Christian and Missionary Alliance desired to have increased access to postsecondary learning opportunities in Christian institutions of higher education.

## Definitions

### Bi-vocational members

Bi-vocational members of the denomination are those members who have dual vocations, working part of their time within the organized church and part of their time outside of it. Their work within the church is not volunteer but paid.

### Board of Directors

The Board of Directors is elected by the biennial General Assembly of the denomination and has proportional representation from the five Districts of the denomination as well as two members-at-large and a missionary representative. The Board of Directors is responsible for all activities of the denomination between General Assemblies.

### The Christian and Missionary Alliance in Canada

The Christian and Missionary Alliance in Canada (C&MA) is an evangelical protestant church with 336 local churches (1991 statistics). Members and adherents total approximately 76,000 persons. The church is governed by a biennial General Assembly which elects officers and a Board of Directors who oversee the affairs of the church between General Assemblies. The denomination has national offices in Toronto and five district offices across the country. Canadian Bible College, with 350 (FTE) students, and Canadian Theological Seminary, with 92 (FTE) students, are located in Regina, Saskatchewan, and are the official postsecondary institutions of the denomination. The C&MA supports 218 missionaries working with evangelical churches in 46 countries around the world. Together, the churches of the Alliance World Fellowship number almost 2 million members and adherents. In North America, the C&MA in Canada is closely associated with the C&MA in the United States which has 1,856 churches and 280,000 members and adherents.

### Church

Church refers to an association of local churches which have common theology and interests and have created a regional or national organizational structure for the purposes of mutual assistance and collaborative work in partnership with other churches in other countries.

### Clergy members

Clergy members of the denomination are those members whose vocation is within the organized church. They may be pastors of local churches, denominational officers or staff, or missionaries.

### Denomination

Denomination is used in the study as a synonym for church.

### District offices

The denomination has divided the country into five administrative regions, each administered by a district superintendent from a district office. In addition to administrative matters, the district offices provide in-service training to clergy in the district.

### General Assembly

The denomination holds biennial General Assemblies to which each local church is eligible to send delegates. The General Assembly is the highest legislative body of the denomination and elects the denominational officers and the Board of Directors. It also has power to review all activities of the denomination and to pass legislation regarding those activities.

### Lay members

Lay members of the denomination are those whose vocation is outside the organized church. Lay members often function in volunteer ministry positions and are trained for these positions through reading, through seminars offered by the District Offices of the denomination, or through training programs in the local churches.

### Local church

Local churches of the denomination are groups of people who meet together on a regular basis for worship and teaching in Christianity. Local churches are member congregations of the national church denomination. Local churches usually have one or more paid clergy members and usually own a building in which services and other functions take place.

### Ministry

Ministry is understood to refer to any activity intended to offer spiritual teaching or encouragement to others. These activities may be full- or part-time, paid or unpaid. Ministries within the local church are usually carried out under the supervision of a pastor and board of elders.

### Missionary members

Missionary members of the denomination are usually clergy members who serve as representatives of the national denomination in other countries where the denomination has entered into working partnerships with other churches. They usually serve in teaching, preaching, and medical capacities, often as advisors to the partner churches. Medical missionaries are often not trained theologically, but were considered to be clergy in this study because their vocation was within the organized church.

### National office

The denomination elects national officers in order to coordinate certain national programs, give leadership to the church, and administer the work of the missionaries of the denomination. The national office is therefore responsible for issues affecting the denomination on a country-wide basis, and for activities outside the country.

### Network

Network is understood to refer to a complex web of relationships established among a group of individuals as a result of a combination of needs, interests, and happenstance. A network is often without hierarchy or formal organization and changes according to the needs and desires of its members. Other networks, however, may have a semi-formal or even a formal type of organization or structure The study sought to answer the question of what institutions or organizations should be included in the network proposed by the special commission of the denomination, and what type of internal organization would be best for the network.

### Official workers

Official workers of the denomination are both clergy and bi-vocational members who have been accredited by the denomination to serve in paid ministry positions. Missionaries were not classed as official workers for the purposes of this study.

### Postsecondary education

Postsecondary education is understood to refer to all types of education offered to adults.

## Organization of the Thesis

Chapter 1 has included a statement of the background to the study, a problem statement, a presentation of the research question and subquestions, an outline of the methodology used in the study, a discussion of the issue of researcher bias in the study and of the delimitations and limitations of the study, a discussion of the significance of the study, an explanation of the context of the study, and a list of the definitions used in the study.

Chapter 2 presents a literature review and a conceptual framework for the study. The literature review begins with brief discussions of (a) the concept of system as it relates to postsecondary education organizations and the development of consortia or networks in postsecondary education, and (b) prospective policy analysis. It then focuses on an examination of six current trends in postsecondary education and of five key issues or tension points which are evident in the trends and which relate directly to the topic of the study. The examination of trends and issues is followed by brief discussions of the literature on survey and Delphi techniques as it is related to the design of the methodology and instrumentation of the study. Finally, a conceptual framework for the study is presented.

Chapter 3 presents the research design and methodology used in the study. Following a report of the ethical review of the study, the research design and procedures are reported in detail. The chapter concludes with a discussion of the trustworthiness of the data obtained.

Chapter 4 presents the data obtained from the Member Survey portion of the research, organized under two headings: description of the respondents, and respondents' opinions and desires.

Chapter 5 reports the data obtained from the Delphi portion of the research. The discussion focuses on participants' ratings of the 24 summary statements and the 14 emerging theme propositions which were the basis for discussion in the second and third rounds of the Delphi.

Chapter 6 considers the policy implications of the research findings for The Christian and Missionary Alliance in Canada. The discussion is organized under six headings: fields of study for the equipping network, delivery systems for the equipping network, types of postsecondary education in the equipping network, important features of the equipping network, potential constraints on the equipping network, and suggested strategies for the development of the network.

Chapter 7 reviews the research findings as they relate to the five key issues or tension points identified in the review of current trends in postsecondary education and then presents some personal reflections on the research process.

Chapter 8 presents the summary and conclusions of the study as well as recommendations for further research.

## Chapter 2

## Literature Review and Conceptual Framework

This chapter is organized into seven sections. The first two sections discuss conceptual issues related to the design of the study. First, two organizational aspects of postsecondary education are addressed: the concept of systems as it relates to postsecondary education; and the development of inter-institutional linkages in postsecondary education. The second section presents a brief discussion of the concept of prospective policy analysis.

The third and fourth sections discuss issues related to the subject of the study. The third section examines six current trends identified in the literature which are influencing the future direction of this level of education:

1. Lifelong learning;
2. Changing demographics;
3. New goals and curricula;
4. Non-traditional methods;
5. Financial constraint; and
6. Managerial focus.

The fourth section identifies five key issues or tension points which are evident in the trends and which relate directly to the subject of the study:

1. Access to education;
2. Student individualization and autonomy;
3. The content of education;
4. The technology of education; and

5. Efficiency in education.

The two sections which follow address issues related to the methodology and instrumentation of the study. The literature on survey techniques is briefly reviewed in the fifth section and the literature on Delphi techniques in the sixth.

The final section of the chapter presents a conceptual framework for the study.

## Systems in Postsecondary Education

The traditional concept of an educational system usually involves various types and levels of educational institutions organized in such a way as to meet the needs and desires of a certain population. Thus there would be elementary schools, secondary schools of various types (academic, business, technical, etc.), and postsecondary institutions of a variety of types and levels. The postsecondary level would include community colleges, technical and vocational institutes, universities, and professional schools. A complete system would be a system which satisfies the desires and aspirations of a certain population. This understanding conjures up a very static picture of an educational system, rather like a stone wall in which each stone, though a different shape and size, fits into a particular unchanging place and is related to other stones around it in a particular unchanging way. The wall, viewed as a single entity, is solid, complete, and functional when each stone is in its proper place.

The new realities of a rapidly changing world have forced organizational thinkers to develop new ways of understanding organizations. These new ways of thinking about organizations and systems are helpful for understanding educational systems as well.

### Organizations as Systems

Ackoff (1981) traced the changing concept of the corporation over the last century. He argued that the organizations produced by the Industrial Revolution "were thought of as machines whose function was to serve their creators by providing them with an adequate return on their investment of time and money" (pp. 25-26). Employees were treated as replaceable machines and the principal function of the organization was to make a profit. Ackoff contended that following World War I the concept of the corporation as an organism emerged, with management "characterized as the brain or head of the firm and employees as its organs" (p. 27). The principal purposes of the corporation became survival and growth and the health and safety of the organs became important to the survival and growth of the organism. Finally, Ackoff argued that in recent years a new understanding of the corporation as an organization has developed. He defined an organization as "(1) a purposeful system that is (2) part of one or more purposeful systems, and (3) parts of which, people, have purposes of their own" (p. 29).

Morgan (1986) chose to examine the understanding of organizations through the use of various images or metaphors. Like Ackoff (1981), he saw the older predominant image of organizations as that of the machine. Morgan, however, combined Ackoff's second and third images in his discussion of the organization as organism. He characterized organisms as living systems which exist in certain environments, both affecting and being affected by those environments, and having certain needs which must be met for the survival of the organism. He wrote that the systems approach to the understanding of organizations "builds on the principle that organizations, like organisms, are 'open' to their environment and must achieve an appropriate relation with that environment if they are to survive" (pp. 44-45). He identified three key issues on which the systems approach to organizations focuses:

1. The systems approach recognizes that every organization exists in a certain environment and is influenced by that environment.

2. Organizations are defined "in terms of interrelated subsystems" each of which are "complex open systems on their own account" (p. 45).

3. The pragmatic application of the systems approach "rests in the attempt to establish congruencies between different systems, and to identify and eliminate potential dysfunctions" (p. 48).

The various subsystems of an organization can be defined in many ways. An organization may have an administrative subsystem, a technical subsystem, a structural subsystem, and a human-cultural subsystem. One facet of the systems approach would be to work to eliminate dysfunctions and to build congruencies between these subsystems. A second facet of the approach would be to recognize that the organization as a whole is itself a subsystem related to other subsystems all of which exist in a larger system which is the environment of the organization. Each system or subsystem is characterized as more or less "open" or "closed" based on how easily it can be influenced by other systems.

Patton (1990) emphasized an important aspect of systems thinking when he argued for the centrality of holistic thinking in a systems perspective. He wrote:

> A system is a whole that is both greater than and different from its parts. Indeed, a system cannot validly be divided into independent parts as discrete entities of inquiry because the effects of the behavior of the parts on the whole depend on what is happening to the other parts. The parts are so interconnected and interdependent that any simple cause-effect analysis distorts more than it illuminates. (p. 79)

Patton argued that effective management of a system consists, not of enabling each part of the system to perform as efficiently as possible, but of enabling the interactions of the parts of the system to function efficiently. When one part of the system functions at peak efficiency it may adversely affect the functioning of another part of the system. Therefore the key is to manage the interactions of the parts so as to maximize the efficiency of the system as a whole.

## Postsecondary Organizations as Systems

Birnbaum (1990) approached the study of postsecondary education organizations from the perspective of systems thinking. He wrote that "when we view [colleges and universities] as systems, particular roles and structures seem less important, and our concern is focused on the dynamics through which the whole and its parts interact" (p. 1). His definition of a system as "an organized whole that has two or more interdependent parts (or subsystems) and is separated from its environment by a boundary" (p. 30) made explicit the concept of a boundary between the system and its environment. Birnbaum noted that boundaries are not always clear-cut, with open systems having less easily-identifiable boundaries. He stated that "closed systems are linear; the system parts do not change, and cause and effect can be predicted with great accuracy. Success comes from playing by the rules" (p. 34). Conversely, he characterized open systems as "dynamic and nonlinear" and stated that "the system parts are themselves systems; they constantly change as they interact with themselves and with the environment, and the system evolves over time" (pp. 34-35). The discussion below focuses first on the parts of the system and then on its environment.

Birnbaum (1990) emphasized the importance of understanding how the various subsystems in a system "are connected, or coupled" (p. 35). Tightly coupled subsystems will operate in a consistent, predictable fashion. Loosely coupled subsystems will not be as predictable since an event in one may or may not affect the operation of the other. Weick (1976) presented an extensive analysis of educational organizations as loosely coupled systems. He identified seven potential functions of loosely coupled systems with each function having a potentially positive or negative influence on the organization:

> 1. Loose coupling may allow parts of an organization to persist because it is not necessary for each part to respond to each little change in the environment, but this means that both strong aspects and weak aspects of the organization may persist.
>
> 2. Loose coupling allows an organization to be more sensitive to its environment because each subsystem can relate to the environment independently, but this subsystem independence may leave the organization more susceptible to fads and fashions.
>
> 3. Loose coupling allows parts of the system to respond and adapt quickly and effectively to changes in local conditions, the danger being that the functioning of the larger system may be adversely affected by those adaptations.

> 4. Loose coupling allows an organization to preserve more diversity among its subsystems but may prevent it from building on the strength of that diversity because of the difficulty of diffusing new ideas among loosely coupled systems.
>
> 5. Loose coupling allows an organization to seal off a weaker subsystem so that it does not affect the larger system but prevents it from dealing rapidly and decisively with a weakness that appears in several subsystems at the same time.
>
> 6. Loose coupling allows individuals in the subsystems to have a greater degree of autonomy and therefore perhaps a greater sense of efficacy but requires that those individuals also accept greater responsibility for the consequences of their actions in interactions with individuals in the environment.
>
> 7. Loose coupling requires less administrative structure and should therefore make an organization relatively inexpensive to operate but at the same time leaves the organization susceptible to nonrational allocation of resources within the subsystems. (pp. 6-8)

Birnbaum (1990) pointed out that some subsystems in an organization may be tightly coupled while others may be loosely coupled and that the critical question for understanding how the organization functions "is how the subsystems (and the smaller subsystems within them, as well as the larger subsystems of which they are a part) are connected together, because it is this pattern of loose and tight coupling that defines the system's organization" (p. 42). The study of educational organizations thus becomes a complex study of systems, subsystems, boundaries, environments, and couplings, all of them constantly influencing and being influenced by each other.

Interaction of the system with the environment involves inputs and outputs. Birnbaum (1990) pointed out that systems transform inputs in some way before returning them to the environment. He stated that "input to closed systems tends to be definable, controllable, and relatively simple" and that "output from closed systems disappears and does not serve to energize the system" (p. 34). On the other hand, he argued that "inputs to open systems are much more complex and may consist of people, ideas, tangible resources, or involvement with other institutions or systems" and that "outputs do not disappear as they do in a closed system but return to the environment where they may again become inputs" (p. 34). Thus in an educational system, students are inputs that enter the system and are affected by it before returning to the environment as outputs from the system.

Environmental influences on organizations can be seen in terms of stakeholder forces. Mitroff (1983) stated that "the old picture of the world implicitly assumed that the behavior of institutions and organizations could be understood in terms of a relatively small and limited number of internal and external stakeholder forces" but that "in the newly evolving picture of the world, the modern public and private organization is buffeted increasingly by a larger, continually shifting, and, at times, bewildering array of stakeholder forces" (p. 161).

Ackoff (1981) defined stakeholders as "all those inside or outside an organization who are directly affected by what it does" (p. 30). He characterized the interactions of the organization with its stakeholders as a series of exchanges: money is exchanged for work with employees, money is exchanged for goods and services with suppliers, goods and services are exchanged for money with clients and consumers, and other exchanges are made with governments, investors, and debtors. Ackoff further suggested that the purpose of the organization changes when it is viewed from the perspective of the stakeholders. He believed that when the organization was viewed as a machine, its purpose was understood to be the creation of profit for its owner; when it was viewed as an organism, its purpose was understood to be survival and growth; but when it was viewed from the perspective of the stakeholders, its purpose was "to serve all [the stakeholders] by increasing their ability to pursue their objectives more efficiently and effectively" (p. 33). This stakeholder view of the organization allows for a reasonable return to investors while at the same time allowing for consideration of the objectives of each of the other stakeholder groups as well.

The stakeholder view of the organization is helpful for understanding the environments of postsecondary education organizations. Highly trained and educated people are provided to society in exchange for financial support from governments. Certain services such as the sharing of skills and knowledge are provided to students in exchange for money and, at more advanced levels, the sharing of labor in the pursuit of more knowledge. A sense of ownership and participation in the reputation of the institution are provided to alumni in exchange for moral and financial support. The findings of research are provided to various funding organizations in exchange for their financial support.

It is important to note that the expectations of stakeholders can change as society changes. As Birnbaum (1990) noted, "Environments can be stable or turbulent, so that some institutions may exist in worlds that look much the same year to year, while others constantly confront new and unexpected problems" (p. 43). Thus the precise nature of the various exchanges with stakeholders will change as the desires of the stakeholders change. The institution which fails to provide learning opportunities in new disciplines or skills will find that there are fewer students willing to exchange their money for the outdated training being offered. What Ackoff has described as a series of exchanges between the organization and its stakeholders can also be seen as the tight or loose coupling of various subsystems within a larger system. The exchange of money for labor with employees would be a relatively tight coupling while the provision of skills and knowledge to students in exchange for fees would be a looser coupling as a change in the quality of instruction would not bring an immediate change in the payment of fees by students.

The focus of discussion to this point has been on individual postsecondary organizations as systems. A further aspect of the environment of most higher education organizations today is the existence of linkages among institutions and agencies in postsecondary education. This aspect is addressed in the next section.

## Inter-institutional Linkages in Postsecondary Education

Linkages among institutions and agencies involved in postsecondary education take many forms, ranging from informal sharing of information between teaching staff to formal agreements to jointly provide certain services to the public. Konrad and Small (1989) examined collaboration in distance education and identified three possible levels of cooperation: information sharing; strategic cooperation, which they defined as "any formal agreement to collaborate in a limited way"; and consortia (pp. 199-200). While this classification of various levels of collaboration is helpful, it is difficult to categorize the concept of the network. When networks involve collaboration among institutions, they can be seen as forms of strategic cooperation. However, when networks involve cooperation among individuals across institutional boundaries with or without institutional permission, information sharing becomes involuntary on the part of the institution but no less real. These networks thus become a subcategory of the information sharing level or a separate category altogether in that, whatever collaboration takes place in these networks, it is involuntary on the part of the institutions. This section first discusses aspects of the more formal types of inter-institutional linkages and then the less formal networks.

Inter-institutional collaboration. As noted above, inter-institutional collaboration takes various forms, spanning the continuum from informal to highly structured formal agreements. Patterson and Burns (1977) published a directory of consortia in higher education which listed 115 consortia involving 1,398 member institutions. Neal (1988) reported that the first higher education consortium in the United States was established in 1925 and that in 1987 there were "over 135 organizations of this type" (p. 2). Patterson (1979) identified six general areas in which consortia cooperated: cross-registration, library and media cooperation, students services, group purchasing, non-traditional higher education structures and distance learning systems, and cooperative academic programs.

Collaboration among institutions at the postsecondary level is becoming increasingly necessary due to the ever-growing need to provide more services with fewer resources. In addition, such collaboration is not restricted to linkages between or among institutions of the same type. Froomkin (1993) noted the need for increased collaboration by research universities "with other academic, industrial, and governmental institutions" (p. 52) in order to manage with scarce resources. Baird and Monson (1992) reported that distance education was "forging new relationships among educational institutions as well as between education and business" (p. 70). In her review of higher level distance education and the needs of developing countries, Timmers (1988) noted "an apparent trend toward collaboration between public distance teaching institutions, the private sector, and, on occasion, with involvement by governments" (p. 37). Rather than examining the various types of inter-institutional collaboration, the purposes of the study are better served by an examination of the forces for and against increased collaboration among postsecondary institutions.

Konrad and Small (1989) listed six primary barriers to collaboration:

1. Academic chauvinism may surface in a reluctance to accept materials developed by others.

2. Institutional autonomy may be seen to be threatened by formal collaborative agreements.

3. Academic credibility may be perceived to be compromised by collaborative arrangements with institutions of another type, level, or perceived academic quality.

4. Lack of trust due to suspicion and mistrust among the participants may prevent collaboration.

5. Fiscal constraints may prevent collaboration in that institutions may not be able to make heavy front end expenditures on joint programs in order to realize long-term savings.

6. Structural arrangements which appropriately reflect the ownership of the collaborative endeavor by all the participants may be difficult to establish (pp. 198-199).

Richardson (1980) argued that collaboration was inhibited by structural factors such as government policies and per capita funding arrangements, especially during times of "student shortage." He also argued that institutional autonomy "exists not only in an internecine fashion within and between sectors of education, but also globally in the still too frequent stance of 'education' over against para-educational interests" (p. 20).

Despite these significant inhibitors, there is broad agreement that increased collaboration is a necessity in postsecondary education in the 1990s. One of the primary reasons is that dwindling resources are forcing institutions to choose between maintaining organizational autonomy and maintaining the quality of the learning opportunities being offered. Educational institutions cannot maintain or increase the level of services offered without negatively affecting the quality of those services when income does not keep pace with costs. For many institutions collaboration is seen as a means to improve quality without increasing costs.

Collaboration as a cost-saving measure may take many forms. Simpson (1993) noted that members of a consortium can reduce costs by selective depth of offerings such that each member develops a specialized focus, cross-registration which can reduce duplicate course offerings, joint operation of selected administrative functions, and common library and other facilities. Baird and Monson (1992) argued that collaboration allows institutions to "pool program planning, production, and marketing resources" (p. 70).

A second reason for increasing collaboration is mutual assistance between or among institutions. Parnell (1990) saw consortia working "to share and develop expertise," and reported on several "college-to-college relationships across international boundaries" (p. 84), including the Border College Consortium, a consortium of six colleges in Texas and

Arizona working with 15 technical institutes in northern Mexico. In surveying trends in higher level distance education, Timmers (1988) noted both increased sharing of expertise among developing countries as well as from developed to developing countries and the increased sharing of technological facilities and resources.

A third major reason for increasing collaboration among institutions is government policies promoting increased access to higher education. Few institutions can provide learning opportunities for an entire state or country without collaborating with other institutions. Baird and Monson (1992) reported that "as states deal with lean budgets, growing agency requests, and increasingly complex telecommunications alternatives, many now require all state educational agencies, as well as other state agencies, to cooperatively plan distance education systems" (p. 70). Newark (1994) indicated that the Western Universities Telecourse Consortium (WUTC), a consortium of ten postsecondary institutions and educational broadcasters in the four western Canadian provinces, was "formed as a response to the demand by provincial and federal governments that educational institutions do more with fewer dollars" and as a response "to Canadians' demands that access to education and credit for learning be extended more consistently on a national basis across provincial boundaries" (J. Newark, personal communication, August 11, 1994).

Demands for access to a greater variety of educational opportunities and for increased transferability of credits are also spurring collaboration. Newark (1994) claimed that the Western Universities Telecourse Consortium "is unique in its willingness and ability to apply consistent standards and acceptance of credits for learning among all participating universities." He also stated that the consortium guarantees that its telecourses "are equal in quality to similar courses offered on-campus at universities in western Canada" (J. Newark, personal communication, August 11, 1994). Richardson (1980) noted arrangements between the British Open University and various colleges and universities for direct transferability of credit.

A final reason for increased collaboration is the existence of sophisticated technology which in a sense creates a need for broader educational initiatives by virtue of its own existence. If the technology were not available, the broader initiatives could not be taken. But once the technology is available, it cannot be ignored. Baird and Monson (1992) noted that among the forces fueling increased collaboration among educational institutions were "aggressive initiatives by telecommunications service and equipment vendors to position themselves as educational partners" (p. 70).

Networks in higher education. The concept of a network, as used in the context of computer communications, involves the idea of a complex web of relationships established among a group of individuals as a result of a combination of needs, interests, and happenstance. A network often has little or no hierarchy or formal organization and changes according to the needs and desires of its members. As with many concepts, however, the word has been used to refer to a variety of organizations. Some metworks will therefore have a more formal structure or organization.

Heathcote (1990) studied six professional support networks over a period of 15 months. She defined networks as "groups of people who come together to solve collectively-perceived problems relating to their professional practice and to develop strategies to respond to 'felt' (and possibly 'unfelt') needs" (p. 55). She noted, however, that both the structure and organizational modes of the networks she studied were "shaped by the internal dynamics and interactions" of members, and that the emergent forms of the networks were "constantly changing in response to new membership patterns, conditions, and perceptions of needs" (p. 56). Thus, while the networks she studied had some organizational structure including membership lists, meetings, newsletters, and recognized leaders, they were still fluid enough to change in response to members' needs.

Richardson (1980) noted the increasing complexity and diversity of postsecondary education and saw networking as a means to provide the three important services of information, advice, and counselling to learners or potential learners. He recognized that the three activities were each distinct types of support services but argued that at least the information and advice services could be provided through networking among existing institutions rather than developing new agencies. Such an arrangement would involve institutions sharing information on learning opportunities so that each institution would have complete information on available opportunities and be able to advise students accordingly.

Tait (1991) reported the establishment of the European Distance Education Network (EDEN) "to promote cooperation and collaboration between institutions, networks, and individuals" (p. 55). This network would be a formal organization with membership by institutions, broadcasting and publishing organizations, and individuals. It would have elected officials and provide certain educational services.

Clearly, the word "network" can be used to mean many things. It would seem to refer primarily to informal or semi-formal organizations of various members having a common interest, though it is recognized that the network could become a more formal organization like the European Distance Education Network mentioned above. Unlike consortia, which involve structured agreements between or among similar institutions for the provision of certain services, networks may involve various types of institutions as well as individuals and are established primarily for mutual assistance and the sharing of information rather than the joint provision of certain services. Further, while consortia generally stipulate the responsibilities and privileges of members in a long-term collaboration, membership in networks is relatively fluid with minimal requirements beyond a common commitment to the central purpose of the network.

## Prospective Policy Analysis

Dunn (1981) stated that the idea of 'analysis' as it relates to policy analysis is "associated with efforts to separate or decompose problems into their fundamental components" (p. 21). He defined policy analysis as "an applied social science discipline which uses multiple methods of inquiry and argument to produce and transform policy-relevant information that may be utilized in political settings to resolve policy problems" (p. 35). Further, he stated that prospective policy analysis "involves the production and transformation of information *before* policy actions are initiated and implemented" (p. 51, emphasis in the original).

Dunn (1981) identified three approaches to policy analysis:

1. The empirical approach describes the causes and effects of a given policy.
2. The evaluative approach determines the worth or value of a given policy.
3. The normative approach recommends "future courses of action that may resolve policy problems" (p. 37).

Dunn pointed out that in the evaluative and normative approaches to policy analysis both facts and values are involved in the policy analysis process. He argued that the impossibility of separating values from those approaches does not make them nonrational processes. In particular, he pointed out that normative statements "are sometimes erroneously equated with prescriptions, commands, pronouncements, or emotional appeals," but that "the act of recommending what people *should do* is not the same as telling or exhorting them *to do* it" (pp. 37-38, emphasis in the original). Prospective policy analysis therefore involves the examination of a policy problem with the intention of recommending a course of action. The examination of the policy problem will involve the consideration of both facts and values relevant to the issue being studied.

In Dunn's (1981) framework for policy analysis there are both retrospective and prospective phases in policy formulation. The retrospective phase involves analyzing the outcomes of past policies so as to structure the problem to be addressed in the prospective phase. The prospective phase begins with the structured problem and uses forecasting to develop a number of policy alternatives. Once alternatives have been developed the process moves from policy formulation to policy implementation, again with both prospective and retrospective phases. The prospective phase of policy implementation examines the alternatives developed and recommends a particular course of action. The retrospective phase of policy implementation involves monitoring the application of the recommended policy and measuring outcomes. For Dunn, prospective policy analysis involves two stages:

1. The policy formulation stage involves taking a structured policy problem and developing policy alternatives using forecasting methods.
2. The policy implementation stage involves examining the policy alternatives developed and recommending a particular policy action.

Dye (1978) presented seven models for understanding public policy making, each model based on a different theory of political process. He presented rational policy making as a process designed to maximize "net value achievement" (p. 28). By this phrase he meant that a rational policy is one which will achieve a net increase in whatever goals are valued by a society. He warned, however, that this model assumes that policy makers can have complete knowledge of all the values of a society, of all the policy alternatives, of all the consequences of each alternative, and can calculate accurately the ratio of costs to benefits for each alternative. Despite these limitations, Dye acknowledged the existence of many types of rational decision models and presented one which attempted to set out a rational approach to developing public policy.

Dye's (1978) model of rational policy making assumed "that society has an 'indifference curve' which represents the combination of values to which society is indifferent," and that there was also "a 'value achievement curve' which represents the combination of values which it is possible for government to produce given the limitations of resources" (p. 30). The important point is that there is a combination of values in each curve. Society will not accept high levels of one value if the achievement of those levels means that other important values are sacrificed. At the same time, due to limited resources, government cannot produce high levels of one value without sacrificing other values. The idea of a curve of values implies a range of policies which are acceptable to society and at the same time another range of policies which are possible for government to produce. The point at which the two curves intersect will be the most "rational" policy decision.

It appears that Dunn's (1981) normative approach to prospective policy analysis and Dye's (1978) model of rational policy making have similarities. Both recognize the importance of values in developing policy as well as the difficulty of understanding and measuring those values. Dye emphasized the impossibility of knowing all the factors which should be part of truly rational policy making yet acknowledged the necessity of developing policy based on the knowledge that was available. Dunn acknowledged that intuition, judgment, and tacit knowledge were valid modes of policy argument in certain cases.

Prospective policy analysis is a process which, in the formulation stage, examines a current policy problem in relation to potential future conditions and develops various policy alternatives. In the implementation stage, prospective policy analysis recommends a particular policy action based on the understanding of the organization's needs and potential future conditions. Prospective policy analysis requires both an understanding of the policy problem to be resolved and of the potential future environment of the organization. For the purposes of the present study, it is therefore necessary to examine current trends in postsecondary education and the potential future tension points for all providers of postsecondary education.

## Trends Related to Postsecondary Education

### Lifelong Learning

The interplay of educating, learning, and doing is changing in our society. Patricia Cross (1988) drew attention to this change when she identified the primary activity or process of post-industrial society as learning. She pointed out that "learning has become a lifelong necessity for almost everyone" (p.25), and contrasted the situation in the United

States, where "we tend to equate lifelong learning with education for adults," with that in Europe, where "they make quite clear that lifelong learning begins at birth and ends at death" (p. 26). The electronic age with its information and knowledge explosions is forcing us to recognize that learning must be a primary activity for all members of society from birth to death.

The fact of calling our society a "learning society" should change the way we look at our educational institutions. In an earlier paper, Cross (1985) compared higher education to the railroads of the 1920s, which were "at the end of a golden era of expansion, but facing unprecedented change in the external environment" (p. 4). She concluded, "Like the railroads of an earlier era, we in higher education seem to find ourselves in a world demanding more and more of what we thought we were offering. Yet we are preparing for retrenchment" (p. 8). If the railroad operators failed to see that their basic business was not 'running the railroad' but providing transportation, are the providers of higher education failing to see that their basic business is not to educate but to provide opportunities for learning? Cross (1988) saw the task ahead as "to reconceptualize the role of postsecondary education in the learning society" (p. 26).

Changing the term from *educating* to *learning* may seem like a rather subtle shift, but it is a profound one. *Education* is something which is done to an individual, provided as a service. The focus is usually on the content and the provider of education. There is an implicit understanding that every individual who has completed a particular educational program has mastered a certain body of knowledge and is in some sense interchangeable with every other individual who has "received" the same education. *Learning* is something which is done by a learner, involving considerable effort on his/her part. Each learner is unique and interacts with learning opportunities in a unique way. The learner does not passively "receive" an education, but actively pursues knowledge or learning. The focus is on the process and its outcome rather than on the content or the provider.

This shift in focus, whether stated or not, is at the base of much of the current thinking about higher education. Lorenzo (1987) pointed out that in the future, "few sets of educational experiences . . . will provide a lifelong guarantee of employment," and that as a result, institutions "will need to design 'educational return' programs, and to assist their alumni in knowing when to re-enter the system" (p. 7). He also suggested that "an alternative to current completion patterns for degree programs will need to be created," perhaps involving "three distinct sets of courses: those permitting entry into the work force, those guaranteeing retention in the work force, and those enabling advancement in the work force" (p. 7). In a recent draft white paper, Alberta Advanced Education and Career Development (1994) reported that "individual Albertans expect the adult learning system to offer them opportunities that are relevant to their learning needs, enable them to pursue lifelong learning, and prepare them with the necessary skills and knowledge to participate fully in the economy and society" (p. 7).

Lynton and Elman (1987) identified what they saw as "a change in the pattern of advanced study that constitutes a fundamental change in the characteristics of higher education" (p. 87). They described the change as follows:

> Instead of being full time and continuous, it is becoming spread out, recurrent, and increasingly part time. Instead of being 'front loaded,' with learning preceding doing and the knowledge required for a lifetime of work gathered prior to the start of a career, higher education is becoming continuous and lifelong, with learning and doing interspersed. (p. 87)

Rossman (1992) described the shift towards lifelong learning in the following way:

> Present trends suggest that many students will get their education on three campuses: a *residential college* community, whether for a summer or for four years, for guidance, support, evaluation, and motivation; a global *electronic campus* that they can enter via a computer terminal or workstation, 'commuting' from home or dormitory room; and the continuing education and training provided *at their workplace* by employers and community organizations. (p. 113, emphasis in the original)

## Changing Demographics

The dynamics of the learning society are forcing a change in the demographics of higher education. There are three primary forces for this change:

1. The continuing information explosion causes knowledge to become outdated at a rapid pace which in turn forces more adults to return to the learning environment in order to keep up-to-date, to retool, or to retrain (Heydinger, 1983, p. 11; Lynton & Elman, 1987, pp. 93-94).

2. The economic reality of the high cost of full-time education coupled with the questionable value of the traditional full-time, "front-loaded" university education (Perkin, 1985, p. 12; Lynton & Elman, 1987, p. 86) causes more students to opt for part-time studies.

3. The lifestyle changes associated with increased leisure time are drawing more adults into personal enrichment studies at the postsecondary level (Bengtsson, 1988, pp. 8-9).

Uhl and MacKinnon (1992) identified the first two of these forces as operating in the Canadian scene when they attributed the dramatic increase in Canadian postsecondary enrolments during the 1980s to

> a combination of economic and social influences: a serious economic recession, the increased educational requirements of a highly technological world, an ever-growing recognition of the role of women in all aspects of society, and a dramatic increase in the number and diversity of new institutions in the 1960s and the 1970s. (p. 47)

One of the most obvious trends in the demographics of postsecondary education is the aging of the student population. This demographic shift is occurring both because of the forces mentioned above and because of the declining pool of 18-24 year olds eligible to enter postsecondary institutions. Cross (1988) reported that "over 40% of all college students in the United States are now 25 or older" (p. 22). In Canada, Uhl and MacKinnon (1992) focused on full-time students and reported that "in 1990, students 25 years of age and older constituted 24% of all full-time university enrolments compared to 18% in 1975," and that 16% of students in Canadian colleges in 1988 were in this age group (p. 48). In comparison to statistics on full-time enrolments, the Department of the

Secretary of State of Canada (1991) reported that in 1988, 75% of part-time undergraduate university students were 25 years of age or older (p. 6).

A second trend is that many of these students are part-time students, again for the reasons mentioned above. Uhl and MacKinnon (1992) reported that, in Canada, part-time students constituted 37% of all university students in 1990-91 and 37% of all college students in 1989-90 (p. 48). These figures can be better appreciated when set in the context of statistics presented by the Department of the Secretary of State of Canada (1991) indicating that part-time university enrolment doubled between 1972 and 1988 (p. 5).

A third trend is the increasing seriousness of students in higher education. In one potential future scenario for higher education, Heydinger (1983) suggested that students will become more demanding of institutions of higher education. He argued that older students who are more serious and who "know that their marketability depends on high quality training" (p. 11) will not settle for poor teaching. Lorenzo (1987) noted that these older, more serious students will not have a loyalty to a single postsecondary institution, but will see themselves as "consumers of the whole" and will "review and select the best combination of offerings from all providers conveniently accessible" (p. 7).

Lorenzo (1987) also identified a fourth trend--that students will be less mobile because of multiple priorities--when he predicted that "as the average age of the postsecondary learner increases, mobility will lessen" with the result that "opportunities for educational excellence will have to be made conveniently accessible to the students" (p. 7). Reduced mobility, however, does not mean that students will be limited in their educational choices. Rather, delivery options and modes of study will be more varied. In this vein, Lorenzo argued that "educational institutions will have to develop 'consumer-driven schedules'" since "educational experiences for adults will have to mesh with other equally important personal priorities such as work, family, recreation, and social responsibilities" (p. 6). Uhl and MacKinnon (1992) indicated that such consumer-driven options were beginning to appear in Canada when they reported that "the development and introduction of innovative program delivery methods, including distance education, have helped to meet the education and training needs of students who live in communities distant from post-secondary institutions" (p. 53).

An important issue related both to the concept of lifelong learning and to the four demographic trends identified above is the motivational orientation of learners. Houle (1961) interviewed 22 adults involved in continuing education and attempted to identify themes which would suggest areas for further study. He argued that adult learners involved in continuing education could be classified into three overlapping groups on the basis of whether their primary motivation for learning was goal-oriented, activity-oriented, or learning-oriented. Boshier and Collins (1985) briefly reviewed more than two decades of research based on Houle's typology and reported that their analysis of data from 13,442 individuals in 54 different administrations of the *Education Participation Scale* (E.P.S.) (Boshier, 1982) showed that Houle's categories were discernible but that a six-factor typology more adequately explained the data. Boshier and Collins examined scores for the 40 items common to the 54 administrations of the E.P.S. and used a factor analysis with oblique rotations in order to allow for intercorrelations between factors. Their analysis identified six clusters of items. Their cognitive interest items were judged congruent with Houle's learning orientation and their professional advancement items with Houle's goal orientation (p. 125). They concluded, however, that Houle's activity orientation was "multifaceted" and was reflected in four item clusters: social stimulation, social contact, external expectations, and community service (p. 125).

A recent study by Sauvé, Nadeau, and Leclerc (1993) investigated the study motives, learning styles, cognitive styles, and locus of control of 335 students in human sciences in both traditional programs (200 students) and distance programs (135 students). With regard to study motives, they found that both distance and campus students had the same primary motivation--to learn and develop--but that the motivation which ranked second was different for each group. Distance students studied for greater competence and job promotion while campus students studied for humanitarian interests and to prepare to better serve the community.

With regard to learning style, Sauvé, Nadeau, and Leclerc (1993) found that the campus students easily developed ideas, were interested in people, learned through people contacts, tended to be imaginative and emotional, and used concrete experience and observation-reflection in the learning experience. The distance students worked better in problem situations requiring inductive reasoning, moved from the particular to the general in thinking, were less interested in people, were more interested in abstract concepts and theories, could bring together disparate observations into a coherent explanation, and used abstract conceptualization and observation-reflection in the learning experience.

In cognitive styles, the campus students were primarily field dependent, requiring structure and encouragement and preferring to learn in groups. The distance students were primarily field independent and preferred independence and autonomy. In the matter of locus of control, Sauvé, Nadeau, and Leclerc (1993) determined that campus students referred more frequently than distance students to external standards to define their needs and objectives.

Clearly, the new demographics of postsecondary education are much more complicated than the old. Students are not only older, more serious, and more likely to study part-time, they may also differ significantly in study motives, learning styles, cognitive styles, and locus of control.

## New Goals and Curricula

The information explosion renders knowledge obsolete at an alarming rate, and while education will always involve the transmission of certain amounts of information, the primary goal is changing. Cross (1985) posed the question: "How can we possibly prepare students for life in a world in which the sheer volume of scientific and technical information will nearly double between their freshman and senior years in college?" (p. 15). She argued that "the skill that is rising in importance as knowledge explodes about us is the intellectual skill of synthesis" (p. 14). Students need to know how to sift through the information available today, how to select what is relevant, and how to use that information to build an argument or solve a problem. Lynton and Elman (1987) argued that this shift is a basic need in higher education. They contended that there are "substantial new needs for individuals who will transform data into knowledge and will then disseminate the knowledge so that it can be used and applied" (p. xii). Simpson (1993) argued that "we need to attend less to imparting information and more to teaching how to process information and reach conclusions" (p. 27).

The predicted shift towards the skills of synthesis and of the understanding of processes is often linked to a swing back to a more "liberal" education. The Carnegie Foundation (1989) reported that when asked about the goals of collegiate education, faculty rated a liberal education as a high priority, creative thinking as very important, and career preparation as less important (p. 1). El-Khawas (1990) noted that various components of general education are gaining ground on American campuses and cited increasing interest in freshman seminars, an increase in the number of institutions reporting "upper-division general education requirements," and the fact that "senior 'capstone' courses are now offered by about one-third of four-year institutions" (p. 8). Lindsey (1990) argued that 'as our economy puts an increasing premium on creativity and innovation, a curriculum which teaches what the liberal arts are supposed to teach will become increasingly valuable" (p. 29). Mohrman (1994) argued that liberal education enabled students to contribute more effectively to the economic development of a nation, to understand and enrich the cultural diversity of the nation, to respond more creatively to rapid change, and to contribute wisely to the social criticism which is necessary for the continual renewal of society. She concluded: "The challenge to our graduates is the noble, risky, difficult struggle to remain human together. This appeal to our common humanity is fundamentally the public interest in liberal education" (p. 30).

But the trend is not strictly towards a liberal education orientation. Writing on the future of U.S. community colleges, Lorenzo (1987) predicted that high costs will force many institutions "to narrow their focus," and that these schools will compete with new "specialty schools," each competitor building "a reputation for quality, utility, and cost-effectiveness in the disciplines they select" (p. 7). *Time* (1992, April 13) magazine, in a discussion of higher education in general, predicted that

> to justify their existence as servants of society, all schools will come under pressure to be less theoretical and more practical in preparing students for careers. There will be more emphasis on ethics as well as on science and technology, particularly in courses aimed not at those who intend to major in chemistry or engineering but at liberal arts majors who need at least some scientific literacy. (p. 53)

Thus there appears to be a tension between two competing emphases in the curricula of higher education. Indeed, the Carnegie Foundation (1989) reported that

> faculty register their continuing concern about what they believe is inordinate careerism among today's undergraduates. Overwhelmingly, faculty report that students are more careerist in their concerns. This creates, potentially, a troubling tension on campus, with student and faculty interests moving in opposite directions. (p. 1)

## Non-traditional Methods in Postsecondary Education

Patricia Cross (1988) pointed out that the concept of lifelong education and learning contains "a basic challenge to schools and colleges to develop the educational methods that will prepare young people for their futures as lifelong learners" (p. 26). Reflecting on Toffler's (1981) work, she critiqued schools that

> still simulate the standardized work patterns of the factory. Everyone arrives for class and departs at a common time; students move on to the next lesson en masse, whether they have learned the material or not, and there is still an emphasis on absorbing information, despite the futility of that mode of education in the era of the knowledge explosion. (p. 26)

In another paper, Cross (1985) contended that education is "in the business of human development," which includes "moral and personal development, as well as intellectual development" (p. 18). She observed that the long-range development of "creative, thinking, caring human beings" is hard to do "in a lock step depersonalized approach to mass education" (p. 20).

Perkin (1985) argued that Western advanced education should learn from Japanese higher education with its teaching "that specialization is not the most important thing in life, that teamwork always comes first, and that working for the good of the whole lends to the greatest happiness of the greatest number" (p. 17). Cross (1985) stated that "living in the interdependent world of the 21st Century will require maximum development of interpersonal skills" (p. 17).

The question of non-traditional methods also includes the issue of what can be credited as "learning." Cross (1988), citing Stadtman (1980) and Hexter and Anderson (1978), stated that 93% of colleges grant credit by examination and that more than one-third accept or grant credit for experiential learning (p. 24). Hall (1994) reported on the current practices of British universities in this area and presented a detailed strategy for awarding credit for prior experiential learning while protecting academic standards. Cooperative learning programs where students alternate field-based learning with classroom-based learning are another methodology already in use in certain institutions of higher education. Internship or residency programs are no longer restricted to medical education. As new technologies come into greater use in instruction, the question of what constitutes an academically acceptable learning experience will remain a hot topic.

It is clear that factors such as the need for lifelong learning, the decreased mobility of older students, the increased number of part-time students, and the high cost of postsecondary education have forced more traditional institutions to consider non-traditional methods. Programs and institutions which may have been considered experimental and strange in the past are now being carefully examined for transferrable concepts and methods. Birney (1993) reported his disappointment that, after 25 years of innovative methodology at Hampshire College, so little impact had been made on the postsecondary sector: "We really believed we could make a difference, not just in the lives of our graduates, but in the world. . . . Sadly, one thing institutions do not do is learn from each other. The wheel is continuously reinvented" (p. 21). Yet Birney concluded his report by noting that the college's influence on higher education can be measured by, among other things, "the steadily rising rates of inquiry from other institutions" (p. 22).

Hall and Bonnabeau (1993) described the development of Empire State College, an autonomous component of the State University of New York (SUNY), and claimed that the college's

> principal and unique contribution to nontraditional education has been the creation of a mentor-based approach to student academic planning and evaluation and an administrative ability to bring precisely the necessary academic resources from the multicampus SUNY System or from the community to the service of a single student's education needs. (p. 55)

Empire State, with over 20,000 graduates in approximately 20 years, operates in more than 40 regional learning locations and emphasizes faculty as mentors, a student-centered pedagogy based on learning contracts and validation of prior learning through both standardized tests and expert evaluators. These emphases are becoming more and more a part of today's learning society.

Another force for change in today's learning society is distance education, where new technologies and increased demand have combined to make possible the creation of whole institutions devoted to distance learning. Hall (1990) wrote that these distance universities are emerging "as the institutions most profoundly affecting higher education around the world" (p. 48). The reason for this influence is that the distance or open university is, as Moore (1987) wrote, "a new way of organizing education, invented as a result of new educational needs on the one hand and the availability of new communications and instructional technologies on the other" (p. 1). Of all higher education delivery systems, it is perhaps best suited (or adapted) to respond to some of the key trends in postsecondary education today.

Moran (1993) gave evidence of this suitability when she argued that distance education has entered a third phase of its development and "can no longer be accurately called 'distance education' because it is converging with classroom-based teaching methods to form something new and, as yet, unsatisfactorily labelled" (p. 44). She claimed that computer-based technologies "are poised to become standard elements of face-to-face teaching as well as of more unconventional forms" and that the third phase "will eventually be characterized by 'virtual classroom' electronics and by a completely open conception of design and teaching in which both teachers and learners can choose the media and location best suited to the subject and their needs" (p. 45).

### Financial Constraint

Cutt and Dobell (1992a), editors of a collection of essays entitled *Public Purse, Public Purpose: Autonomy and Accountability in the Groves of Academe,* introduced that collection by stating that "in general, there has been a serious loss of faith in the self-regulatory model of university funding and external governance by which, essentially, universities are given resources and left with autonomy to use them as they see fit" (p. 1). The question of whether those who have lost faith would have done so if there had not been a significant change in the general economy will never be answered. The fact is that, in the current economic environment, the postsecondary education system is facing very difficult choices about the use of resources. Governments are seeking to reduce their contributions to the system (or at least to limit any increases), individuals find they have a reduced ability to pay fees for instruction, institutions face more competition for the students who are either in or entering the system, and even those institutions with large endowments face reduced income due to a restrained economy.

Shapiro (1990) listed nine symptoms of the ongoing strains experienced by postsecondary institutions because of the constant necessity to adjust to the ever-changing environment in which they exist. The first three were the following:

> 1. A chronic perceived shortage of resources, even when funding seems generous by historical standards.
>
> 2. The growing public concern regarding both the cost and price of higher education. . . . Higher education continues to exhibit a tenacious preference for a high-cost structure in the belief--perhaps mistaken--that given its spectrum of responsibilities no better alternatives to quality are available.

> 3. A perceived increase in the unpredictability of the resource flow that sustains both education and scholarship. (p. 65)

Cutt (1992), looking at the Canadian scene, predicted "tough times ahead, critically scarce resources, and a vital role for universities" (p. 151). He disagreed with what he termed "a relatively widely held view . . . that the new federal interest in human resource development and concerns about international competitiveness will loosen the general purse strings and, further, that universities have succeeded in stalling or diverting approaches to reducing their autonomy or increasing their accountability" (p. 153). Instead, Cutt predicted "reduced autonomy and increased accountability" on the one hand, and "the development of a variety of alternative approaches to the traditional post-secondary model" on the other (p. 153). These themes are reflected in a draft white paper prepared by Alberta Advanced Education and Career Development (1994), which stated that "the department is committed to working with institutional representatives to develop a comprehensive accountability framework for the publicly supported adult learning system" (p. 14) and that "the department will consult with learning providers in the public and private sectors, and other knowledgeable stakeholders, to identify cost-efficient and effective alternatives to traditional classroom instruction and to examine ways in which these alternative methods of program delivery could be expanded" (p. 22).

Simpson (1993) listed five ways in which postsecondary institutions have reacted defensively to shrinking resources: highly visible cuts in order to force a reaction by various publics, cuts in expensive nonessentials in a high profile show of restraint, shifting expenses to users through new fees, short-term adjustments through postponing expenditures, and across-the-board cuts (pp. 17-18). He argued that none of these are effective in the long term, and that institutions must "take a new look at the ways in which resources are being used" (p. 19). Froomkin (1993) echoed this opinion when he reported that "the recently appointed presidents of Harvard, Columbia, and Chicago were all expected to find new solutions to the financial problems of their institutions, not just increasingly energetic fundraising" (p. 57).

Lindsey (1990) predicted that "education is going to become increasingly similar to a for-profit business in the years ahead. The institutions that will survive and prosper are those that can provide the market what it needs" (p. 28). Whether or not Lindsey's prediction comes true, there is no doubt that financial constraint is a significant trend in the postsecondary sector today.

**Managerial Focus**

Coupled with financial constraint is a focus on new ways of managing the postsecondary enterprise. While it may be true to state, as Shapiro (1990) has done with reference to American higher education, that "colleges and universities have demonstrated a remarkable capacity to change" (p. 65), it is also true that they are generally slow to adapt to new situations. When the various publics of the postsecondary system perceive a reluctance or an inability to deal with the new financial realities of constraint, the belief that the system needs a new kind of management is strengthened. Thus, Cutt and Dobell (1992a) argued that there is increasing agreement both within and outside the universities that universities must earn the privilege of continued self-regulation by reforms in at least two areas:

> first, by the adoption of modes of governance and management systems, controls, and practices which provide reasonable assurance of quality and good stewardship, particularly in the core functions of teaching and research; and second, by significant improvements in the external demonstration of accountability. (p. 2)

The trend toward a managerial focus is not a movement to increase administrative staff; it is a recognition that management in a time of dwindling resources requires new approaches. Increased administrative staff may in fact be part of the problem. Froomkin (1993), looking at the late 1980s, wrote that "the financial reports of individual universities suggest that most of the increase in instructional dollars per student was due to the growing number of administrators and to some increases in the cost of fringe benefits, not to an effort to put more resources into instruction" (p. 51). He reported that "past experience in attempts to apply management principles to the running of prestigious universities forces us to conclude that these institutions are sui generis," and cited faculty opposition as a major factor in slowing down or blocking change (p. 56). He observed that "in a few instances," key institutional leaders have been able to control budgets and catalyze "a shift of resources within the university" rather than take "small, incremental steps to effectuate savings" (p. 57). He concluded that "the survival of the research universities depends on their ability to become leaner, but conventional cost cutting could destroy their spirit" (p. 57).

Hyatt (1993) noted that "a major concern frequently expressed about higher education's fascination with alternative planning techniques is that colleges and universities tend to react to the symptoms of a disease rather than attempt to cure the disease" (p. 35). He proposed "strategic restructuring" as a means of helping a postsecondary institution position itself to meet the challenges facing it. As described by Hyatt, the process involves assessment and realignment of existing and potential campus resources in the context of an emphasis on Total Quality Management (TQM) and proactive rather than reactive decision-making processes (pp. 36-41). He argued that this comprehensive approach, while not yet proven to be successful, will likely be more effective than a traditional incremental approach (p. 42).

Like Hyatt (1993), Simpson (1993) argued that institutions facing scarce resources "must take a new look at the ways in which resources are being used" (p. 19). He proposed "constructive structuring" of resources to attain clearly defined goals with a maximum of flexibility within the structure in order to maximize cost-effectiveness (pp. 19-20). Simpson's examples of "constructive structuring" included elimination of duplication between institutions in an urban area, "selective depth of offering" in certain specializations so that institutions in proximity to each other do not compete but rather each complements the other, increased use of less costly two-year colleges for the first years of a four-year program, year-round operation of facilities, and off-campus offerings (including distance education) (pp. 20-22). Along these lines, Alberta Advanced Education and Career Development (1994) proposed that universities in the province "be given significantly increased responsibility for improving opportunities for degree-completion in collaboration with colleges" (p. 19); that through distance education and partnerships among institutions "students should be able to complete diplomas and degrees while residing anywhere in the province" (p. 19); and that institutions will be expected to work together to build on strengths, concentrate on areas of program specialty, and minimize duplication in programs (p. 22).

This discussion of trends in postsecondary education reveals five issues or tension points facing postsecondary education today, namely: access to education, student individualization and autonomy, the content of education, the technology of education, and efficiency in education. These tension points seem to be the keys to understanding the current forces for innovation in postsecondary education. They are explored in the next section.

## Issues Facing Postsecondary Education

### Access to Education

The movement toward lifelong learning and the changing demographics of postsecondary education are forcing providers of postsecondary learning opportunities to face the issue of access to education. How will lifelong learners with family and occupational responsibilities access the kind of education they need and want?

Britain's Open University is perhaps the best known example of a distance learning institution created specifically to provide access to education to a population not served by the conventional universities. Cerych and Sabatier (1986) pointed out that, during the planning stages of the Open University, considerable effort was expended in order to convince the conventional universities that the new institution "would not compete with them for students but instead would have a separate niche in British higher education" (p. 33). A second thrust was the effort to establish the academic respectability of the new institution from the very beginning through the recruitment and appointment of high quality faculty (see also Granger, 1990). These efforts were rewarded when the initial class of students reached almost 25,000 despite the fact that admission requirements were set so as to preclude those normally applying to the conventional universities (p. 34).

The success of the Open University has been a major factor in the creation of similar institutions around the world. Granger (1990) listed 21 such institutions and three more proposed as of 1988. These 24 institutions are located in 23 different countries of the world, with the largest being China's Central Radio and Television University with one million students. At the same time, distance learning options have been incorporated into more conventional postsecondary institutions. Rossman (1992) wrote that "the Corporation for Public Broadcasting reported as early as 1987 that 50 percent of American colleges were using telecourses to present instruction to off-campus students" (p. 5). Moran (1993) has called this convergence of distance education with conventional methods a third phase of distance education (p. 44).

It should be noted that distance education is not the only means to provide increased access to education for adult learners. Hall and Bonnabeau (1993) reported that Empire State College, with over 40 regional learning locations, was the first institution in New York State to offer a wide range of academic options to off-campus students on a statewide basis.

## Student Individualization and Autonomy

The changing demographics of higher education and the fact that learning must be a lifelong process mean that there is no standard profile of a typical postsecondary learner. It may be true that there has never been a "typical" postsecondary learner, but the range of persons pursuing learning opportunities is becoming broader and more varied all the time. Each learner is unique and requires learning opportunities which are tailored to his or her specific needs and interests.

Henri and Lamy (1989) identified three interrelated values which they saw as critical to the success of distance education: accessibility, dialogue, and autonomy. The demand for *access* to quality higher education is related to the fact that the learners are *autonomous*, independent people who are either unable or unwilling to change their status as learners who are separated from learning institutions due to factors of distance, schedule, or lifestyle. If the education received is to be effective and appropriate to the needs of the learner, there must be *dialogue* between the learner and the institution providing the learning opportunity.

In their discussion of autonomy, Henri and Lamy (1989) differentiated between that concept and individualization. They saw individualization as the creation of an educational environment which takes into account the individual characteristics of the learner--the tailoring of the learning experience to the needs of the learner. For these authors, individualization is the adaptation of a course of study to the particular needs and characteristics of the individual learner, while 'autonomization' (to anglicize the French word) is to provide the learner with the tools necessary to be self-directed in his or her study program, to take charge of his or her own educational and life journey.

There is general agreement in the literature that the key to both individualization and autonomization is an adequate student support system. Granger (1990) wrote that

> probably the most significant characteristic of distance education as currently practiced internationally is not the use of technology, but the fact that its organizing principle is the needs of the learner--that whatever the inherent demands of the content, it must be made accessible to the learner, first across the distances of space and time, and secondly across the distances of knowing and learning. (p. 46)

He pointed out that the "industrialized model" of distance education of the 1970s was modified in the 1980s and that "the literature now speaks of distance courses involving a 'guided didactic conversation' between course tutor and student in order to individualize the course to the student's knowledge, skills and needs" (p. 47).

Holmberg (1988) emphasized the importance of both student independence and empathy in the support system. He saw independence as allowing the student to set the pace of study, and to influence the choice of content and the nature of assignments. Referring to a study of some 200 distance teaching organizations he conducted with Graff

(Graff & Holmberg, 1988), he reported that "a clear correlation between success rates and approaches favouring student independence was found" (p. 63). He also mentioned dialogue and the didactic conversation as means to communicate empathy to the distance learner. He argued "that in serious study most of us feel a need to share discoveries and intellectual experiences with someone else, to exchange views and through this exchange learn confidently to work with the intellectual matter concerned" (p. 64). It is clear that a high quality, interactive student support system is a crucial element in the success of any distance learning system. Moore (1987) stated that "Open University opinion" is that such a system "is a main ingredient for success in distance education" (p. 3).

## The Content of Education

It has already been noted that the concept of a learning society calls into question the traditional understanding of higher education. Education must be lifelong with an emphasis on the development of learning skills rather than the acquisition of knowledge so that the individual can become a self-directed learner (Kaufman, 1989; Lebel & Michaud, 1989). Simpson (1993) argued that "we need to attend less to imparting information and more to teaching how to process information and reach conclusions" (p. 27).

Some would argue that the development of cognitive skills can best be done in a campus setting, but Holmberg (1988), Granger (1990), and Kaufman (1989) all pointed out that distance education has developed to the point that the kind of dialogue that stimulates cognitive development is part of the system. Kaufman classified current course offerings in distance education as a third generation of course design identifiable by three characteristics: control by the learner, dialogue, and the development of thinking skills (p. 61). Granger contended that while campus-based education must depend on problem-solving projects and simulations, "distance education, by its nature, functions within the context of students' lives" (p. 50). Thus, new learning and skills are acquired "within the texture of their lives" and the learning is enhanced and intensified by direct application to real-life situations (p. 49).

The concept of learning from real-life situations raises the issue of experiential learning. Hall's (1994) model for awarding credit for experiential learning stresses that experience alone should not be enough to obtain educational credit. Rather, to obtain credit for experiential learning, a student must work with a facilitator to prepare a portfolio which describes (a) the activity which led to the learning, (b) the learning which took place, and (c) the impact of the learning on the student's professional performance (p. 28). Hall cited Eraut's (1992) distinction between "propositional knowledge" and "process knowledge" as a means to a better understanding of experiential learning. "Propositional knowledge" is "the codified structure of theory and concepts that makes up the traditional higher education syllabus," while "process knowledge" involves an understanding of "the sequence of processes through which a professional goes in carrying out her/his business" (Hall, p. 22). Hall concluded that this distinction has two important implications:

> On the one hand it implies that professional qualifications based only on propositional knowledge are an inadequate preparation for a profession. On the other hand it implies that higher education needs to be prepared to acknowledge process knowledge in the granting of awards. (p. 22)

## The Technology of Education

Mediated education is not the exclusive domain of distance education. The computational environment of the modern university is a key factor in the recruitment and retention of high quality faculty and graduate students. The technology so often associated with the research aspect of higher education is also being used in the classroom to aid in communication through the use of computers with access to databases and large screen displays, video clips, and more (*Time*, 1992, April 13, p. 54).

The new technology of higher education is not only useful in research and in classroom communication, but as Lynton and Elman (1987) noted, "using computers as an *instructional tool* holds great promise to increase the flexibility and individualization of instruction and thus to help universities meet the varying needs of an increasingly heterogeneous student body" (p. 114, emphasis in the original). It is precisely this flexibility and individualization that have been incorporated into the third generation of distance education study materials. Henri and Lamy (1989) pointed out that the new technology can provide a bridge for dialogue between the learner and the distance education system, thus eliminating the primarily unidirectional nature of much earlier distance education material. Granger (1990) reported that, "in learning technology, researchers in both conventional and distance modes are experimenting with various interactive media (such as Apple's hypertext) to explore greater possibilities of individualization" (p. 50). Pelton (1990) predicted that "the online tele-educator will be able to maintain close contact with students within large buildings or even over great distances," and that "interactive new video and computer based educational systems will be used to develop online student monitoring techniques, and to maintain close contacts with several classrooms worth of pupils at one time" (p. 116).

There are both pros and cons to the use of technology in learning. Foley (1988) reported on one experiment in teaching by satellite, and noted that while the televised lectures were much better prepared than many non-televised lectures, the high cost of production was a deterrent to the continuation of the project (pp. 259-262). Lynton and Elman (1987) warned that "by their very nature, the new technologies place a premium on simplicity, on direct causal relationships, on unambiguous, yes-or-no situations, on hard facts and figures. Subtleties, conditional relationships, multiple interactions are much more difficult to represent . . . ." (p. 129).

While the value of the high technology media must not be minimized, at the same time these media should not be seen as the driving force behind distance education. Granger (1990) observed that almost all distance education institutions "use some form of instructional technology. . . but none of them (including the British Open University) depends on electronic or high technology for their primary instruction" (p. 46). He stated that "the primary medium for most distance learning courses is print: textbooks, readers, and course guides--all combined into a course package designed for distance learning" (p.

46). When media are used, those that are favoured seem to be those that give the student increased control over his or her learning experience. Thus Moore (1987) noted the increasing use of video tapes, audio cassettes, and computer-based tutorials in the Open University program.

### Efficiency in Education

The high cost of higher education is forcing institutions to be more efficient. Cutt and Dobell (1992b) suggested that in the near future governments could insist on increased accountability on the part of universities to the point where management could be asked "to make representations on value for money; in other words, economy, efficiency, and effectiveness" (p. 13). Lindsey (1990) predicted that when it comes to value for money, "students are going to demand their money's worth as it is increasingly their money that is paying for their education" (p. 29). He pointed out that instructional materials on video cassettes and interactive computer programs are more cost-effective than classroom instruction, and stated:

> If education is viewed as simply the absorption of material, then the days of our colleges and universities are numbered. . . . The information age we are now living in is one in which the dissemination of information is cheap. High-cost producers of information will not survive. (p. 29)

In distance education, the high cost of high quality learning materials is a primary reason that collaboration is increasingly becoming a necessity. Konrad and Small (1989) discussed six primary barriers to collaboration but still concluded that "the days of institutional independence in higher education are waning. New forms of program delivery, especially distance education, require ever increasing collaboration among colleges and universities" (p. 201). Mugridge and Moran (1993) reviewed the decade of 1981-1991 and reported that "the pressures to collaborate on institutions in all parts of the world, both developed and developing, . . . have increased dramatically" (p. 2). They stated, "It is probably over-dramatic to maintain that the day of the totally independent university is done; but it might well be argued that most institutions in all jurisdictions are beginning to find that they can teach more effectively through collaboration" (pp. 2-3).

One possible outcome of this increasing collaboration would be the development of consortia which would share both the costs of course design and the courses themselves. Another means of cost-sharing would be the development of broker institutions which would use study materials from a number of sources and pay fees for their use to the institutions which produced them.

Another possibility for the efficient provision of higher education would be the use of several delivery methods by a single institution. Moran (1993), writing about political and economic pressures for the convergence of distance education and conventional education, cited "government and employers' demands for rationalization, accountability, relevance to economic and social policy, and mass expansion at the cheapest possible price," and questioned "whether single-mode institutions (distance or conventional) can maintain their hegemony as the two ends of the spectrum merge" (p. 45).

Shapiro (1990) addressed issues of efficiency when he identified two areas which must be addressed if higher education is to resolve the intellectual and economic challenges ahead:

1. The productivity of higher education must be enhanced. He stated that "there may be better alternatives to existing forms and practices for the generation, organization, and transmission of knowledge."
2. "New and imaginative approaches to the setting of priorities" must be developed so that institutions can "pursue a more selective course. . . . Our teaching paradigms have shown the greatest resistance to change--even as we participate in revolutionary changes in the world of scholarship."

The urgency of the matter is conveyed in Shapiro's final comment: "Unfortunately, neither of these approaches has characterized the last decade. Let us hope we can do better in the decade ahead" (p. 71).

## Survey Techniques

There is an extensive literature dealing with the development and use of surveys in research. The purpose of this section is not to review the literature but to note several important considerations in the development and administration of a survey instrument.

Wolf (1988) identified three constraints limiting the suitability of questionnaires in survey research:

1. Questions or items must be limited to variables of primary importance or the questionnaire becomes "so long as to substantially reduce the likelihood that respondents will answer it" (p. 479).

2. Questions dealing with sensitive or delicate matters, or questions which may in some way stimulate negative feelings on the part of respondents, may cause respondents to decline to answer the question, to give socially desirable responses, or to refuse to participate in the survey.

3. Questionnaires which are too lengthy will likely produce insufficient or inaccurate data. Wolf suggested 15 minutes as the optimum time for completion of a mailed questionnaire, pointing out that respondent fatigue can lead to careless or inaccurate responses, incomplete questionnaires, or failure to return the questionnaire.

Both Borg and Gall (1989) and Wolf (1988) offered practical rules for the development of questionnaires which would be more likely to elicit cooperation on the part of potential respondents. The following are selected items which influenced the development of the survey used in this study:

1. The questionnaire should have an attractive format (Wolf, p. 481; Borg & Gall, p. 431).

2. Instructions should be brief, clear, and printed in bold type (Wolf, p. 481; Borg & Gall, p. 431).

3. The questionnaire should begin with items "that are directly related to the stated purpose of the questionnaire" (Wolf, p. 481).

4. Items used for classification of respondents should be placed at the end of the questionnaire (Wolf, p. 481).

5. It is preferable to use closed form questions which permit only certain responses than open form questions which allow respondents to answer as they wish (Borg & Gall, p. 428).

6. When attitudes and opinions are being measured, it is preferable to use Likert-type scales (Borg & Gall, p. 432).

## Delphi Techniques

Delbecq, Van de Ven, and Gustafson (1986) described the Delphi technique as "a group process which utilizes written responses as opposed to bringing individuals together" (p. 83). They wrote:

> Delphi is essentially a series of questionnaires. The first questionnaire asks individuals to respond to a broad question. (Delphi questions might focus upon problems, objectives, solutions, or forecasts.) Each subsequent questionnaire is built upon responses to the preceding questionnaire. The process stops when consensus has been approached among participants, or when sufficient information exchange has been obtained. (p. 83)

Linstone and Turoff (1975) stated that it was not the nature of the question to be studied which determined the appropriateness of utilizing a Delphi process, but "the particular circumstances surrounding the necessarily associated group communication process" (p. 4). They suggested that the presence in an application of one or more of the following seven possible properties would indicate the need for employing a Delphi process:

> 1. The problem does not lend itself to precise analytical techniques but can benefit from subjective judgments on a collective basis.
>
> 2. The individuals needed to contribute to the examination of a broad or complex problem have no history of adequate communication and may represent diverse backgrounds with respect to experience or expertise.
>
> 3. More individuals are needed than can effectively interact in a face-to-face exchange.

> 4. Time and cost make frequent group meetings infeasible.
>
> 5. The efficiency of face-to-face meetings can be increased by a supplemental group communication process.
>
> 6. Disagreements among individuals are so severe or politically unpalatable that the communication process must be refereed and/or anonymity assured.
>
> 7. The heterogeneity of the participants must be preserved to assure validity of the results, i.e., avoidance of domination by quantity or by strength of personality ("bandwagon effect"). (p. 4)

According to Linstone and Turoff (1975), the Delphi process usually involves four phases. The first phase is exploratory as each participant contributes the information he or she considers pertinent to the issue. In the second phase participants respond to the information gathered in the first phase and measures are used to assess the group opinion on the issues raised. If there are significant differences in the second phase, a third phase may be used to explore those differences. The fourth phase is a final evaluation by the group of all the information gathered during the process.

In the mid-1970s, Linstone and Turoff (1975) wrote that the Delphi technique and its application were "in a period of evolution, both with respect to how it is applied and to what it is applied" (p. 3). They reported "an exceedingly diverse range of applications of the Delphi" and noted that because the technique could still be considered to be in its infancy, it would be accurate to say that "in its design and use Delphi is more of an art than a science" (p. 3). They offered the following general definition:

> Delphi may be characterized as a method for structuring a group communication process so that the process is effective in allowing a group of individuals, as a whole, to deal with a complex problem. (p. 3)

Their definition continues to be a valid description of the basic Delphi process. Further, it is probably true that the application of the Delphi technique remains more an art than a science, particularly when it is used to explore nontechnical issues.

In their brief treatment of the evolution of the Delphi, Linstone and Turoff (1975) observed that one of the motivating forces for the first Delphi studies continued to be a key justification for the use of the technique almost 20 years later. It was that many "evaluation models require subjective inputs to the point where they become the dominating parameters" (p. 10). This was true of early applications to defense planning as well as applications in future forecasting. The value of the Delphi process in exploring issues requiring subjective inputs is borne out by Uhl's (1983) contention that in the late 1970s the technique was being used "less as a forecasting tool than as a method of improving communication" (p. 83). It continues to be true that the most productive applications of the Delphi technique are those in which subjective input by knowledgeable individuals is likely to play a dominant role in the resolution of the question being studied because it is either impossible or too expensive to obtain more objective or "hard" data.

This observation is supported by Delbecq, Van de Ven, and Gustafson (1986) who wrote that the Delbecq and Van de Ven Nominal Group Technique (NGT) and the Delphi technique "are special-purpose techniques useful for situations where individual judgments must be tapped and combined to arrive at decisions which cannot be calculated by one person" (p. 4). They argued that the central element of situations in which these techniques are most useful "is the lack of agreement or incomplete state of knowledge concerning either the nature of the problem or the components which must be included in a successful solution" (p. 5).

The present study utilized the Delphi technique to explore potential directions for the development of a particular policy. According to Turoff (1975), "the Policy Delphi was first introduced in 1969 and reported on in 1970" (p. 84). He characterized a policy issue as "one for which there are no experts, only informed advocates and referees" (p. 84). Several important characteristics of the Policy Delphi identified by Turoff are:

1. Rather than seeking consensus, it seeks to generate "the strongest possible opposing views on the potential resolutions" of the issue (p. 84).

2. It "rests on the premise that the decision maker is not interested in having a group generate his decision; but rather, have an informed group present all the options and supporting evidence for his consideration" (p. 84).

3. It is "a tool for the analysis of policy issues and not a mechanism for making a decision" (p. 84).

4. Its goal is "to expose all the differing positions advocated and the principal pro and con arguments for those positions" so that "a small workable committee can utilize the results to formulate the required policy" (p. 86).

5. Participants must be "informed people representative of the many sides of the issues under examination" (p. 88), as failure to have all sides of the issue represented in the respondent group may jeopardize the success of the process.

Turoff (1975) argued that voting scales to be used in a Policy Delphi should allow no neutral answer other than No Judgment. This was because "a neutral position offers very little information in policy debates and it is usually desirable to force the respondent to think the issue out to a point where he can take a nonneutral stance" (p. 90). On this basis the four sample scales which he presented were four-point scales since the third point in a five-point scale is essentially a neutral position.

The selection of respondents is an important factor in the success of a Delphi study. Delbecq, Van de Ven, and Gustafson (1986) argued that

> it is unrealistic to expect effective participation unless respondents: (1) feel personally involved in the problem of concern to the decision makers; (2) have pertinent information to share; (3) are motivated to include the Delphi task in their schedule of competing tasks; and (4) feel that the aggregation of judgments of a respondent panel will include information which they too value and to which they would not otherwise have access. (pp. 87-88)

Linstone (1975) warned against the danger of "illusory expertise" in the selection of Delphi participants, especially in forecasting studies (pp. 581-582). "Illusory expertise" is often the result of involving only those participants who approach the problem from the same technical or knowledge base: one group of experts may be unaware of important information which will directly influence the issue under examination. Linstone pointed out that specialists often focus on specific subsystems and take no account of the larger system; that "a group of experts, each knowledgeable about one aspect of a complex system, does not necessarily comprise expertise about the total system;" and that the lack of interaction between technical specialists and historians may lead to inaccurate forecasts by the technical specialists (p. 581). The panel of Delphi participants should therefore be carefully selected to include not only technical specialists but also some who have insight into the larger systems related to the question under discussion and some who bring insights from other disciplines and systems of thought. This approach to panel selection should apply to any Delphi exercise, not simply forecasting applications.

It has already been noted that Turoff (1975) argued that Policy Delphi participants must be "informed people representative of the many sides of the issues under examination" (p. 88). Thus the emphasis in the selection of Policy Delphi participants is more on representing all sides of an issue than on obtaining the top "experts" in the field related to the topic of the study. Uhl (1983) stated that "in nonforecasting studies, the selection of experts is not a real concern. The participants are selected from those groups that need to communicate and be part of the decision-making process" (p. 88).

A final consideration which arises from the literature on the Delphi process is the importance of the researcher having the confidence of the participants. Turoff (1975) wrote that "the respondents must gain the feeling that the monitors of the exercise understand the subject well enough to recognize the implications of their abbreviated comments" (p. 88). Uhl (1983) wrote that "it is very important that the person conducting the study be perceived by the participants as fair and neutral on the issues if the group is to have confidence in the results" (p. 89).

## Conceptual Framework

It is difficult to capture the focus of the study in a graphic conceptualization primarily because of the complex nature of the subject of the study. The denominational postsecondary education system is a complex system made up of various subsystems and related to a number of other systems and subsystems. Patton's (1990) claim that "a system is a whole that is both greater than and different from its parts" (p. 79) implies that the study of only a portion of the system will certainly be inadequate for understanding the whole and may even be inadequate for understanding how the portion studied relates to the whole. While Patton's claim seems to be true, it was impossible due to the limitations of time and resources to study all aspects of the system in detail. One of the advantages of the Policy Delphi methodology is that it allows for a holistic approach to the problem because of the great variety of perspectives which participants bring to the process.

It would be possible to graphically portray several aspects of the study. First, a diagram could be constructed to show the various subsystems operative within the denominational postsecondary system as well as the environments within which it exists. Second, another diagram could be constructed to show the various stakeholder groups and the exchanges which take place between the postsecondary system and those groups. For example, the postsecondary system supplies trained people to the denomination in return for support in terms of finances, the use of the denominational name, and promotion of the system within the denomination. In return for financial support from individuals, the postsecondary system provides those individuals with a sense of participation in the mission of the system. Both of these representations would be helpful to understand certain aspects of the denominational postsecondary system but would miss the primary focus of the study.

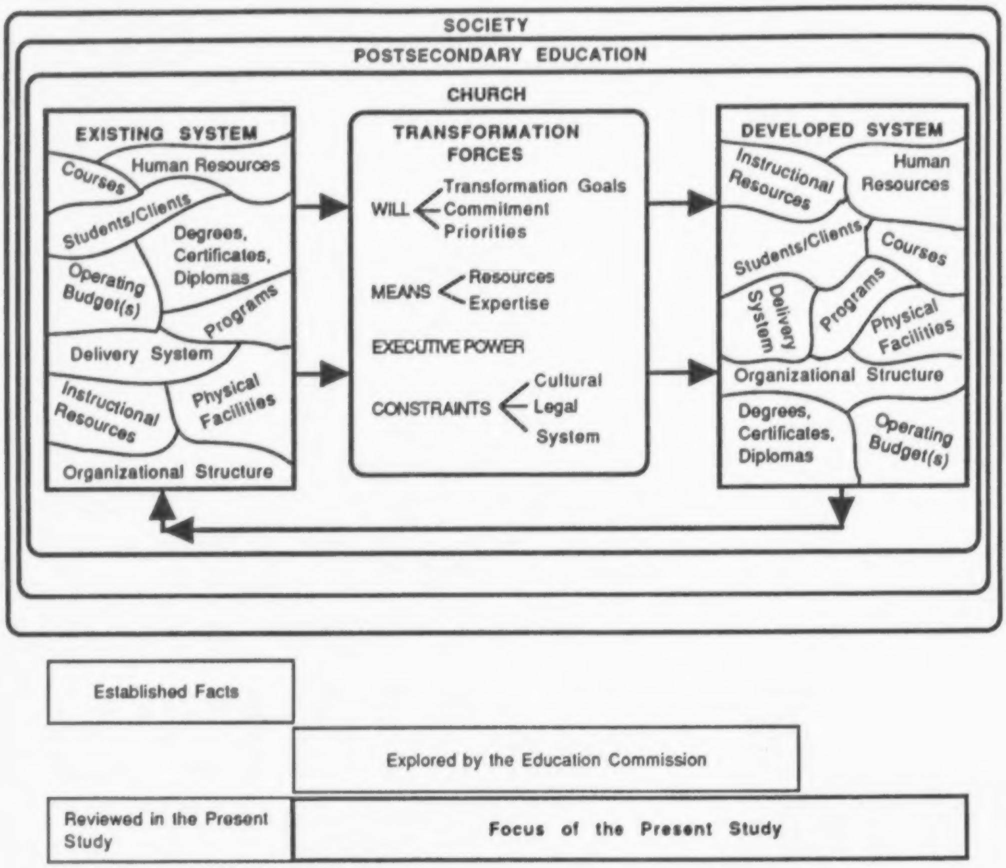
Figure 2.1 presents a graphic conceptualization of the process which was the focus of the study. Admittedly, the framework is only partial in that it does not convey the concept of a system composed of a number of subsystems and related to other systems, nor does it convey the nature of the relationships of various stakeholder groups with the system. It has been deliberately simplified in order to emphasize the primary focus of the study: the continual process of development or transformation which takes place in an open system.

The postsecondary education system of the denomination is not a static, unchanging entity. Rather, it is constantly being transformed by various forces which impinge on it. At times, changes are almost imperceptible, while at other times, they are dramatically visible. There is therefore a cycle of transformation in which the "existing" system is developed into a "new" system, which in turn becomes the existing system of a new cycle. The newly developed system may have the same basic configuration as the old system or may have a new configuration. This is depicted by the fact that the configuration of the developed system in the framework is different than the configuration in the existing system. The elements within the newly developed system may continue to have the same labels or designations (students, courses, etc.), but may be significantly different than the element of the same name in the old system.

The framework is helpful for several reasons. First, it emphasizes the idea that as the postsecondary education system develops, it may take on a very different configuration of component parts. Students may be related differently to delivery systems and physical facilities in one configuration as opposed to a previous or subsequent one. A second helpful emphasis is the identification of the forces for transformation which act on the system. While the forces for change in the denominational system are primarily found within the context of the denomination, some--especially in the spheres of legal and systemic constraints--may be heavily influenced by the contexts of postsecondary education in general and of the larger society. A third helpful emphasis is the recognition that the denominational system does not operate in a vacuum but in a complex environment involving church, general postsecondary education, and the society in which these two are found. Finally, the fact that the shape of each of the individual components in the developed system is different than the shape of the corresponding components in the existing system suggests that each of these components is undergoing transformation even as the larger system is undergoing transformation. There is therefore the possibility of transformation at several levels at the same time.

Figure 2.1

Conceptual Framework of the Study


SOCIETY
POSTSECONDARY EDUCATION
CHURCH
EXISTING SYSTEM
Courses
Human Resources
Students/Clients
Degrees, Certificates, Diplomas
Operating Budget(s)
Programs
Delivery System
Instructional Resources
Physical Facilities
Organizational Structure
TRANSFORMATION FORCES
WILL
Transformation Goals
Commitment
Priorities
MEANS
Resources
Expertise
EXECUTIVE POWER
CONSTRAINTS
Cultural
Legal
System
DEVELOPED SYSTEM
Instructional Resources
Human Resources
Students/Clients
Courses
Delivery System
Programs
Physical Facilities
Organizational Structure
Degrees, Certificates, Diplomas
Operating Budget(s)
Established Facts
Explored by the Education Commission
Reviewed in the Present Study
Focus of the Present Study

As already mentioned, the constant cycle of transformation or renewal is influenced by forces within the system (will, means, executive power, constraints) and by the context in which the system operates. The study addressed the issue of the will of the denomination to change the system through questions in the member survey and through the Delphi study. The goals of the denomination and the level of commitment among members were addressed more specifically in the survey while the priorities question was addressed by the Delphi study. The question of the means for transformation available to the denomination was primarily addressed through the Delphi study. The issue of executive power to change the system was not addressed by the study since that power rests with the Board of Directors which commissioned the study and with the General Assembly of the denomination. Cultural constraints on the development of the system were addressed through the questionnaire in that it surveyed members' desires and preferences with regard to postsecondary education. These desires and preferences could be seen to be cultural constraints on the system. Legal constraints on the development of the system were not addressed by the study, but the Delphi process did address both cultural and systemic constraints on development.

The context in which the postsecondary education system of The Christian and Missionary Alliance in Canada operates comprises three intermingled layers or facets: (a) the church context, which includes both the denomination and the wider evangelical protestant segment of Canadian society, (b) the postsecondary education context, which involves interaction and accreditation with other postsecondary education institutions and agencies, and (c) the societal context, which includes trends impacting on both the church segment and the postsecondary education segment. These three contextual layers are represented in the framework by three boxes which frame the conceptualization of the transformation cycle.

The series of boxes at the bottom of Figure 2.1 represent the various stages in the development of the network idea in the denomination. The Education Commission appointed in 1990 explored the possible directions in which the existing system of the denomination could be developed and made recommendations for the future. The goal of the present study was to take their work a step further through the survey and Delphi instruments in order to see more clearly what was both desired and feasible in the current cycle of system transformation.

## Summary

This chapter has provided a review of the literature related to this study and has outlined the conceptual framework behind the research. The concept of systems as a means to understand organizations in general and postsecondary organizations in particular was presented. It was recognized that educational organizations could be characterized as open systems made up of a number of subsystems, many of which are only loosely coupled to other subsystems. Further, educational organizations are related to their environments as subsystems of larger systems and both influence and are influenced by those environments.

Despite many forces inhibiting collaboration among institutions and agencies involved in postsecondary education, it was seen that increased collaboration is a necessity in the 1990s. Consortia were seen as the primary form of formal collaboration for the purpose of jointly providing services. Networks were seen as fulfilling a number of different functions, but primarily the sharing of information and advice.

Prospective policy analysis was seen to be a two stage process involving first the examination of a policy problem in order to forecast policy alternatives. Following this policy formulation stage, the policy implementation stage involves the recommendation of a specific policy action.

Six trends evident in the literature on postsecondary education were then examined. Lifelong learning is a necessity in a world in which knowledge is exploding. The demographics of education are changing with more older and part-time students participating in the student population due to the need to continually retrain, the inadequacy of "front-loaded" education, and the increased leisure time available to adults in society.

The goals of education are changing from knowledge transfer to the acquisition of skills of synthesis and the understanding of processes. Non-traditional methods such as distance education, field-based learning, and mentoring are increasingly being used to meet the needs of students who are either unable or unwilling to use campus-based methods. Financial constraint has been forced on most institutions due to increased costs and dwindling resources. Finally, it was observed that one result of financial constraint has been a managerial focus on new ways of using institutional resources.

Five key issues or tension points were identified on the basis of the discussion of trends in postsecondary education. Providing access to education for an increasingly diverse population of learners will be a major challenge for higher education. Student individualization and autonomy will be issues as the new generation of students expects more control over what they learn. The content of education will need to shift to more teaching on how to process information and less focus on knowledge acquisition. Education will have to adapt to the use of a wide variety of technology in both conventional and non-traditional modes in order to communicate effectively with learners. Finally, higher education will have to become more efficient in order to provide high quality education without significantly increased costs.

The chapter then presented some practical rules for the development of effective surveys and reviewed the development and application of the Policy Delphi technique. It was noted that the Delphi technique was particularly useful in situations where individual judgments must be tapped due to the incomplete state of knowledge about the issue to be resolved. Practical considerations in the design of a Delphi study were also presented.

The final section of the chapter presented a conceptual framework for the study. It was noted that the study of open systems is complex due to the existence of a variety of subsystems within the system and the interrelationships of the system with other larger systems of which it is a part. The conceptual framework presented a simplified picture of the primary focus of the study: the continual process of development or transformation which takes place in an open system. The framework identified the various forces for transformation affecting the denominational postsecondary system and the three contextual layers of the environment in which it exists.

# Chapter 3

## Research Design and Methodology

This study used a member survey and a policy Delphi process as two complementary means of data collection to examine (a) the ways in which the development of a network of varied learning opportunities at the postsecondary level in The Christian and Missionary Alliance could meet members' needs and (b) the critical factors in the development of the network. The study focused on two strategic issues in the development of the network: (a) the interests and desires of the stakeholders and (b) the shape of the learning network. The member survey was used to determine the interests and desires of five stakeholder groups in the denomination with regard to the development of postsecondary learning opportunities in what the denomination has chosen to call an "Equipping Network." The policy Delphi process was used with a group of 39 individuals knowledgeable in postsecondary education and familiar with the denomination's postsecondary education system in order to identify those features considered to be most desirable to incorporate into the Equipping Network.

In this chapter, the two phases of the study are each treated separately and the following five aspects of each phase are described:

1. The rationale for the use of the method;
2. The participants;
3. The instrument used;
4. The administration of the instrument; and
5. The way in which data were analyzed.

Due to the nature of the Delphi study portion of the research, the instrument, the administration of the instrument, and the analysis of the data are discussed in one section rather than three.

## Ethical Review

Prior to undertaking the study, the proposed research was presented to the Research Ethics Review Committee of the Department of Educational Administration and received approval from that committee. The committee was assured that the purpose and nature of the research would be explained to all participants and that each participant would be informed of their right not to respond to the survey or participate in the Delphi process. The researcher indicated that no attempt would be made to identify survey respondents on the basis of information obtained and that all surveys would be destroyed following completion of the research. It was also stated that no comments would be attributed to individual Delphi participants, nor would they be identified without their consent. Finally, the researcher reported that permission to approach members of The Christian and Missionary Alliance had been granted in that the research was being conducted at the request of the denomination.

## Member Survey

### Rationale for the Member Survey

It was recognized that the equipping network as proposed by the education commission of the denomination would require significant changes in the postsecondary education system of the denomination. The member survey was undertaken as a means of verifying that the interests and desires of the denomination's members would in fact be served by the network. Since the denomination is spread across Canada and has missionaries working with churches in 46 countries overseas it was decided that a mail survey would be an appropriate way to measure the interests and desires of members. It was decided to focus on five stakeholder groups:

1. Official workers of the denomination (labeled "workers" or "W");
2. Missionaries of the denomination (labeled "missionaries" or "M");
3. Lay persons in traditional anglophone congregations of the denomination (labeled "lay-anglophone" or "LA");
4. Lay persons in congregations of the denomination representing linguistic and cultural groups other than traditional anglophone groups (labeled "lay-multicultural" or "LM"); and
5. Students at the denominational schools (labeled "students" or "S").

### Participants in the Survey

A total of 878 surveys were mailed to the five stakeholder groups using slightly different sampling procedures with each group.

1. Official workers. The denomination's current mailing list of official workers (as of August, 1993) was used to select approximately 10% of the total population of workers (6 women and 69 men, reflecting the proportion of men and women who were official workers) using random number tables. Two surveys were returned as undeliverable. Of the resulting total of 73 individuals, 65 persons (5 women and 60 men) responded giving a response rate of 89%.

2. Missionaries. The denomination's current mailing list of missionaries (as of August, 1993) was used to select approximately 20% of the total population of missionaries (28 women and 22 men, reflecting the proportion of men and women who are missionaries) using random number tables. The sample size was set at 20% of the population because of the small size of the total population and the potential for difficulty in mailing the survey to participants who were scattered around the globe. Only one survey was returned as undeliverable. Of the resulting total of 49 persons, 24 women and 21 men responded (92% response).[1]

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[1] The response from missionaries was much higher than expected and suggested that missionaries had a high degree of interest in the proposed network.

3. Lay persons in traditional anglophone congregations. As the denomination had no master list of church members, it was necessary to use a two-stage procedure in order to select the sample of lay-anglophone participants. The denomination's current mailing list of churches (as of August, 1993) was used to determine the number of churches in each of three categories: (a) traditional anglophone congregations, (b) Chinese congregations, and (c) those serving other linguistic and cultural groups. Churches in category (a) were used to select a sample of lay persons in traditional anglophone congregations. Churches in categories (b) and (c) were used to select a sample of lay persons in congregations of other linguistic and cultural expressions.

The list of traditional anglophone congregations was further stratified into categories of small, medium, or large congregations on the basis of the number of ministry staff listed in the current *Prayer Directory of The Christian and Missionary Alliance* (The Christian and Missionary Alliance, 1993). Approximately one third of the churches in each group was selected using random number tables. Surveys were then mailed to the secretary of the board of elders in each church. Small churches received four surveys, medium size churches received eight, and large churches received 12.

Although the sample of churches was selected using a stratified random sampling technique, the selection of lay respondents was purposive. Purposive selection was chosen with the intention of increasing both the rate of response and the accuracy of the information obtained. Borg and Gall (1989) noted that "salience of the questionnaire content to the respondents is not only necessary to obtain accurate information but also has a significant influence on the rate of response" (p. 426). It was assumed that official workers, missionaries, and students at the denominational schools would have an interest in the development of the postsecondary education system within the denomination, and that therefore the questionnaire content would be salient for them. On the other hand, it was assumed that the topic might not be salient to all other members and that distributing the survey to a random sample of those members would therefore result in a lower rate of response and possibly less accuracy of the information obtained.

It is also important to note that the survey was designed to measure the interests and desires of those members who might use or have a direct interest in the postsecondary education system of the denomination. A random sample of members would not necessarily be representative of this group. Board secretaries were therefore asked to distribute surveys according to the following guidelines:

- That all persons receiving the survey have an interest in postsecondary education;
- That recipients be equally divided between men and women;
- That students at the denominational schools and official workers serving in churches not be given surveys as they would be surveyed separately; and
- That each group of four surveys be distributed to the following four types of persons:
    1. A church leader (elder, Sunday School teacher, Youth sponsor, etc.);
    2. A business person;
    3. A postsecondary student (other than a student at a denominational school), or a high school senior if a postsecondary student was not available; and
    4. A person from another category, if possible (e.g., professional person, homemaker).

Because the distribution method involved the cooperation of the church board secretaries, not all surveys mailed to churches were distributed. As shown in Table 3.1, of 512 surveys mailed to churches, 479 were actually distributed to lay-anglophone respondents (approximately 1% of the total population). Of this number, 238 surveys

(50%) were completed and returned. At least one response was received from 82% of the churches in the lay-anglophone group.

Table 3.1

Survey Distribution and Response in "Lay-anglophone" and "Lay-multicultural" Categories

| | Lay-anglophone | | | | Lay-multicultural | | | |
|---|---|---|---|---|---|---|---|---|
| | Sm. | Med. | Lg. | Total | Sm. | Med. | Lg. | Total |
| Churches surveyed (n) | 55 | 26 | 7 | 88 | 23 | 7 | 2 | 32 |
| Surveys mailed (n) | 220 | 208 | 84 | 512 | 92 | 56 | 24 | 172 |
| Sample (n) | 199 | 196 | 84 | 479 | 87 | 56 | 24 | 167 |
| Respondents to surveys (n) | 92 | 103 | 43 | 238 | 20 | 14 | 19 | 54 |
| Response rate[a] | 46% | 53% | 50% | 50% | 23% | 25% | 79% | 32% |

[a]The Response rate was calculated as a percentage of the Sample.

4. Lay persons in congregations serving other linguistic and cultural groups. As mentioned above, the denomination's current mailing list of churches (as of August, 1993) was used to determine the number of churches in each of three categories: (a) traditional anglophone congregations, (b) Chinese congregations, and (c) those serving other linguistic and cultural groups. Chinese congregations were categorized separately as they were the largest single group of non-anglophone congregations. Churches in categories (b) and (c) were then used to select a sample of lay persons in congregations of other linguistic and cultural expressions. The same procedures and guidelines that were used in selecting a sample of lay persons from traditional anglophone congregations were used in selecting a sample of lay persons from these congregations.

Analysis of responses from the Chinese churches and from other linguistic and cultural groups showed so few statistically significant differences between the groups that they were combined for purposes of analysis. As shown in Table 3.2, of a total of 172 surveys mailed, 167 were distributed, and 54 responses were received for a response rate of 32%. At least one response was received from 56% of the churches in this category.

Table 3.2.

Survey Distribution and Response by Group

| | W | M | LA | LM | S | Total |
|---|---|---|---|---|---|---|
| Surveys mailed (n) | 75 | 50 | 512 | 172 | 69 | 878 |
| Sample (n) | 73 | 49 | 479 | 167 | 69 | 837 |
| Respondents (n) | 65 | 45 | 238 | 54 | 50 | 452 |
| Response rate[a] | 89% | 92% | 50% | 32% | 72% | 54% |

[a]The Response rate was calculated as a percentage of the Sample.

5. Students. The 1993-94 *Campus Directory* of Canadian Bible College and Canadian Theological Seminary (Canadian Bible College, 1993) was used to select approximately 15% of the total population of students (22 women and 28 men at the Bible College and 6 women and 13 men at the Seminary, reflecting the proportions of men and women in each school) using random number tables. Of the total of 69 students, responses were received from 20 women and 30 men, giving a 72% response rate.

Table 3.2 shows the number of surveys distributed and the response rate from each of the five stakeholder groups as well as total figures.

### The Survey Instrument

As indicated above, it was decided that a mail survey would be an appropriate way to measure the interests and desires of members of a denomination spread across Canada and having missionaries working with churches in 46 countries of the world. Initial drafts of the survey were discussed with a small group of student colleagues as well as the Advisory Committee and the final draft was pilot tested with 15 persons selected to reflect as closely as possible the target population. Feedback from these groups and individuals was used to refine the instrument.

The final form of the survey comprised one major section which addressed the question of respondents' opinions and desires regarding postsecondary education in the denomination, and three other sections which were included in order to better understand the makeup of each of the stakeholder groups. Section C of the survey was modified for two stakeholder groups (workers and missionaries) with the result that the survey was printed in three slightly different forms (see Appendix B). The form of the survey used for the lay-anglophone and lay-multicultural groups was also translated into French for use with francophone respondents (see Appendix B).

The four sections of the survey were the following:

Section A. Educational Background. Respondents were asked to indicate the field of study, the type of study, and the delivery methods of any study programs or courses they had taken for credit or audit during the previous two years. The two year limit was chosen so that only recent educational activities would be measured as the goal was to ascertain what members were actually doing rather that what they had done in the past.

Section B. Opinions and Desires Regarding Postsecondary Education in The Christian and Missionary Alliance. The section included 67 items grouped into eight themes or questions. A five-point rating scale was used with most items so that respondents could respond to each item both quickly and meaningfully and so that responses of each stakeholder group could be compared. On questions which used the five-point scale, "1" was the lowest score and "5" was the highest score respondents could assign to the items to be rated. The mid-point of the scale was labeled "moderate." Questions focused on six aspects of respondents' involvement in postsecondary education:

1. Goals. What were the postsecondary educational goals of members? Issues raised included formal recognition through diplomas, certificates, and degrees, as well as transfer of credit, and vocational goals.

2. Content. Which disciplines (theology, social sciences, etc.) did members wish to study?

3. Delivery systems. What kind of delivery methods did members prefer? Questions addressed issues such as individual versus group study, computer assisted instruction, video-based instruction, block courses, one- or two-day seminars, weekly evening sessions, research and writing assignments, testing and grading systems, etc.

4. Accreditation. The motivational value of the formal recognition of studies through the awarding of diplomas, certificates, or degrees, and the desirability of developing links with non-denominational postsecondary education institutions through the equipping network were addressed in three items.

5. Governance. One question addressed the issue of which denominational body or bodies should be responsible for the postsecondary education system of the denomination.

6. Finance. Two items requested respondents to estimate the willingness of members of the denomination to increase their financial support of its postsecondary education system.

Section C. Church and Ministry Involvement. The purpose of this section was to identify some basic characteristics of the churches attended by lay-anglophone, lay-multicultural, and student respondents and the amount of time they had spent in a typical week in ministry activities during the previous year. The section was adapted slightly for workers and replaced by completely different questions for missionaries. Workers were not asked to indicate the number of hours spent in ministry activities as it was assumed that results for this variable would not be comparable with results for lay-anglophone, lay-multicultural, and student groups. Missionaries were asked one question about their length of service as a missionary, one about their interest in further studies, and one dealing with study options specifically related to their situation as missionaries.

Section D. Demographic Information. The purpose of this section was to provide information which could be used to prepare profiles of the five respondent groups and to compare data among groups.

Reliability and validity of the instrument. Borg and Gall (1989) defined reliability as "the level of internal consistency or stability of the measuring device over time" (p. 257). Similarly, Zeller (1988) wrote that "reliability focuses on the extent to which a measurement procedure consistently yields the same result on repeated observations" (p. 323). Since the survey instrument was designed to measure specific opinions and desires of five stakeholder groups in a specific unrepeatable situation in the development of the postsecondary education system of the denomination, the reliability of the instrument is a secondary issue compared to the question of its validity.

It is, however, important to note that the survey incorporated three techniques designed to increase the reliability of the instrument. Borg and Gall (1989) pointed out that (a) Likert-type scales are very common and effective means of measuring attitudes and opinions, (b) a "no opinion" category is important in certain types of questions, and (c) measures should be taken to ensure that respondents "are capable of expressing an informed opinion" about the matter being investigated (pp. 432-3). The survey employed Likert-type scales in all but two of the questions which elicited opinions or attitudes. Further, "no opinion" categories were included in four questions where it was judged that some respondents might be unable to answer the items. Finally, four questions were asked to determine the level of experience and involvement of each respondent in postsecondary education. Information from these questions would not only provide a profile of respondents but show whether they were qualified to express informed opinions about postsecondary education in the denomination.

According to Zeller (1988), "validity refers to the extent to which an empirical indicant measures what it purports to measure" (p. 323). Since the survey instrument was designed to measure neither a particular theoretical construct nor the respondents' knowledge in a particular domain but rather opinions and desires on the part of the respondents, face validity is the aspect of validity which must be investigated. Borg and Gall (1989) wrote that face validity "is concerned with the degree to which a test *appears* to measure what it purports to measure," in contrast to other forms of validity, which "*provide evidence* that the test measures what it purports to measure" (p. 256, emphasis in the original text). While it is recognized that some instruments may be valid measures of a particular construct without *appearing* to be related to the construct being measured, it could be argued that survey instruments measuring opinions must be seen by respondents to be related to the subject of the survey. Determining the face validity of such a survey instrument then becomes a kind of rudimentary or informal measure of the content validity of the instrument in that the key questions which must be answered are whether the instrument allows respondents to express their opinions clearly (i.e., unambiguously) and comprehensively (i.e., no important areas are ignored by the survey items).

The face validity of the questionnaire was tested through consultation with educational specialists and through pilot testing with a small sample approximately similar to the target population of the survey. Initial drafts of the survey were discussed with student colleagues and professors in the Department of Educational Administration. The final draft of the survey was pilot tested with a group of 15 individuals as well as being circulated to the Board of Directors of the denomination for comment. Nine of the individuals in the pilot test were educational specialists, five were measurement specialists, ten were lay persons in the denomination, three were lay persons from outside the denomination, two were pastors, and two were denominational leaders. Comments and suggestions from these individuals were taken into consideration in the preparation of the final form of the instrument. This process of consultation and pilot testing was a means of assuring that survey items were clear and unambiguous, that no important issues related to the subject were ignored, and that the instrument appeared to measure what it purported to measure.

## Administration of the Survey

The first page of the survey included a brief explanation of the concept and purpose of the equipping network as proposed by the Education Commission and approved by the General Assembly of the denomination. The paragraph of instructions included a statement assuring respondents that all information provided would be kept in complete confidence and that no attempt would be made to identify respondents by means of responses to the questionnaire.

Codes for follow-up purposes were placed in the upper right hand corner of the first page of each questionnaire and were cut off when the completed questionnaires were received. For workers, missionaries, and students, the code could have been used to link responses with the respondent but this possibility was eliminated by cutting the codes off the returned forms. For respondents in the lay-anglophone and lay-multicultural categories, the code identified only the church to which the questionnaires had been sent and not the individual respondent.

Surveys were distributed to each of the stakeholder groups with slightly different explanatory materials. These materials were as follows:

Workers. Surveys were mailed directly to workers on November 6, 1993, using address labels provided by the denomination. Included with the survey were:

1. A covering letter signed by the president of the denomination, stating that the survey was requested by the denomination's Board of Directors, explaining its purpose, and requesting the individual's participation (see Appendix C).

2. A second letter signed by the researcher, encouraging participation, explaining that the research was approved by the Department of Educational

Administration as part of a doctoral program, and stressing that each individual's viewpoints were important to the research. This letter also offered to provide a summary of the results of the survey following completion of the research (see Appendix C).

3. A stamped envelope addressed to the researcher for the return of the completed survey.

Missionaries. Surveys were mailed directly to missionaries on November 6, 1993, using address labels provided by the denomination. Included with the survey were:

1. A covering letter signed by the president of the denomination, stating that the survey was requested by the denomination's Board of Directors, explaining its purpose, and requesting the individual's participation (see Appendix C).

2. A second letter signed by the researcher, encouraging participation, explaining that the research was approved by the Department of Educational Administration as part of a doctoral program, and stressing why the participation of missionary respondents was important to the research. The letter also noted that missionaries should not answer Question 5 of the survey which was not applicable to overseas locations. Further, it included an offer to reimburse the cost of mailing the completed survey from the service location of the missionary (see Appendix C).

3. An envelope addressed to the researcher for the return of the completed survey. A stamp was not provided due to the difficulty of obtaining appropriate postage stamps for the various countries where missionaries worked.

Lay-anglophone and Lay-multicultural Respondents. As noted above, a two-stage process was used to select the sample of lay participants. The same procedure and materials were used with all lay-anglophone and lay-multicultural groups, except that three items (noted below) were translated into French for francophone respondents. No materials were translated into any of the other languages used by lay members of the denomination.

A packet of materials was sent on November 6, 1993, to the secretary of the board of elders of each church selected in the random sampling procedure outlined above. Each packet was mailed using mailing labels provided by the denomination, and included:

1. A letter signed by the president of the denomination, requesting the help of the board secretary in selecting appropriate persons and inviting their participation in the survey (see Appendix C). The letter indicated the type of persons who would be appropriate respondents, explained that the research had been requested by the denomination's Board of Directors, and emphasized the importance of obtaining as high a participation rate as possible.

2. A letter addressed to the pastor of the church and signed by the president of the denomination, explaining the purpose of the research and requesting that the pastor encourage the individuals receiving surveys to complete and return them as quickly as possible (see Appendix C).

3. A letter signed by the researcher, requesting the help of the secretary of the board of elders and giving the guidelines for the distribution of the surveys (see Appendix C). This letter was translated into French by the researcher for use with francophone congregations (see Appendix C).

4. The appropriate number of survey envelopes to be distributed according to the guidelines given in the letter. Each of these envelopes contained the following:

    1. A letter signed by the president of the denomination, requesting the participation of the potential respondent, explaining the purpose of the research, stating that the Board of Directors of the denomination had requested the research, and stressing the importance of each individual's viewpoints (see Appendix C).

2. A letter signed by the researcher, inviting the recipient to complete the questionnaire (see Appendix C). The letter stressed the importance of each recipient participating, noted that the work was being conducted at the request of the denomination and with the approval of the Department of Educational Administration as part of a doctoral program, and offered to provide a summary of the research findings if the recipient desired. This letter was translated into French by the researcher for use with francophone members of the denomination (see Appendix C).

3. A copy of the survey (in French for francophone recipients, in English for all other recipients).

4. A stamped envelope addressed to the researcher.

Students. Surveys were distributed to the sample of students at the denominational college and seminary by placing a packet of materials directly into the campus mailbox of each student in the sample on November 25, 1993, during a visit to the campus by the researcher. Along with the survey, the packet included:

1. A letter signed by the researcher, requesting the help of the recipient with the survey, explaining that it was part of doctoral research which was being conducted in cooperation with the denomination, and stressing the importance of each recipient's viewpoints (see Appendix C). It was also explained that the code on the first page of the survey would be cut off as soon as the survey was received by the researcher.

2. An envelope addressed to the researcher and a stamp for mailing should the respondent choose to return the survey by mail.

As surveys were received by the researcher, the codes were cut off the first page of the questionnaire, and records were maintained as to the recipients who had returned completed questionnaires. This procedure facilitated the mailing of reminder letters as reminders were sent only to those recipients who had not yet returned completed questionnaires. The following reminder letters were sent:

> Workers. A personalized letter was mailed December 6, 1993, to all workers who had not yet returned a completed survey (see Appendix C). The letter indicated that initial response to the survey had been encouraging but that a completed questionnaire had not yet been received from that individual. A second copy of the survey materials was enclosed with the letter
>
> Missionaries. A personalized letter was mailed December 17, 1993, to all missionaries who had not yet returned a completed survey (see Appendix C). This letter indicated that initial response had been encouraging but that a survey had not yet been received from that individual. A second copy of the survey materials was included in the envelope.
>
> Lay-anglophone and lay-multicultural recipients. A personalized letter was mailed December 6, 1993, to the secretary of the elders' board of each church in the random sample of churches. Two forms of the letter were used: one for churches from which a portion of the surveys had been received and another for churches from which no surveys had yet been received (see Appendix C). The letter requested the board secretary to encourage recipients of the surveys to respond despite the fact that the suggested return date had passed and included another copy of the survey materials and instructional letter in case the originals had been misplaced. Secretaries were told they could photocopy the survey if more than one recipient had lost their original copy, or they could call or fax the researcher (collect) to obtain more copies.
>
> A second personalized letter was sent January 14, 1994, to the secretary of the elders' board of each church from which no surveys had been received (see Appendix C). The letter reported that as of January 14, 1994, there had been no response from 38% of the churches which had received questionnaires. It was

stressed that it was not too late to respond and that it was important to have greater participation so that data obtained would more accurately reflect the opinions of members. Another survey packet and instructional letter was included with the letter.

A third personalized letter was sent April 8, 1994, to the secretary of the elders' board of each church from which no surveys had been received (see Appendix C). The purpose of the letter was to obtain information on the number of surveys which had actually been distributed so that more accurate response rates could be calculated. It was pointed out that eliminating undistributed surveys from the calculations would reduce the number of recipients classed as non-respondents, which would in turn add weight to the results obtained through the survey. An anonymous response form was provided that indicated the number of surveys originally mailed to the church and asked the secretary to write in the number which had been distributed.

Students. A personalized letter was mailed January 7, 1994, to all students who had not yet returned a completed survey (see Appendix C). The letter acknowledged that the timing of the first request had been difficult for many students and invited recipients to complete and return the survey as it was not yet too late to do so. A second copy of the survey and another stamped, addressed envelope were included.

## Analysis of the Data Obtained from the Survey

Each completed survey was given a unique four digit identity code. The first digit indicated the group to which the respondent belonged and the remaining three digits were used to number the surveys. Data entry was done at the Centre for Research in Applied Measurement and Evaluation (CRAME) at the University of Alberta. Data analysis was done using the Statistical Package for the Social Sciences (SPSS).

The identity codes allowed the researcher to compare three subgroups of the lay-multicultural category: Chinese lay respondents, francophone lay respondents, and respondents of other linguistic and cultural groups. A one-way analysis of variance (ANOVA) of the responses of these three subgroups indicated only three variables for which the Scheffé test identified significant differences among groups at the 0.100 level. Two instances related to respondents' opinions on the importance of being able to study certain disciplines in Christian institutions and the third involved respondents' estimates of the willingness of denominational members to increase their support for the denominational postsecondary system. In each case, francophone respondents rated the items lower than did the Chinese or other respondents. As the number of significant differences was limited, it was decided to treat these three subgroups as a single "lay-multicultural" group so as to facilitate interpretation of the data.

Statistics were obtained for each of the groups on the 114 variables in the survey. A one-way analysis of variance (ANOVA) to identify differences among groups was performed on each variable in Section B which used a five-point rating scale.

## Policy Delphi Study

### Rationale for the Policy Delphi Study

Delbecq, Van de Ven, and Gustafson (1986) described the Delphi technique as "a group process which utilizes written responses as opposed to bringing individuals together" (p. 83). They wrote:

> Delphi is essentially a series of questionnaires. The first questionnaire asks individuals to respond to a broad question. (Delphi questions might focus upon problems, objectives, solutions, or forecasts.) Each subsequent questionnaire is built upon responses to the preceding questionnaire. The process stops when consensus has been approached among participants, or when sufficient information exchange has been obtained. (p. 83)

Linstone and Turoff (1975) stated that it was not the nature of the question to be studied which determined the appropriateness of utilizing a Delphi process, but "the particular circumstances surrounding the necessarily associated group communication process" (p.

4). They suggested that the presence in an application of one or more of the following seven possible properties would indicate the need for employing a Delphi process:

> 1. The problem does not lend itself to precise analytical techniques but can benefit from subjective judgments on a collective basis.
>
> 2. The individuals needed to contribute to the examination of a broad or complex problem have no history of adequate communication and may represent diverse backgrounds with respect to experience or expertise.
>
> 3. More individuals are needed than can effectively interact in a face-to-face exchange.
>
> 4. Time and cost make frequent group meetings infeasible.
>
> 5. The efficiency of face-to-face meetings can be increased by a supplemental group communication process.
>
> 6. Disagreements among individuals are so severe or politically unpalatable that the communication process must be refereed and/or anonymity assured.
>
> 7. The heterogeneity of the participants must be preserved to assure validity of the results, i.e., avoidance of domination by quantity or be strength of personality ("bandwagon effect"). (p. 4)

According to Linstone and Turoff (1975), the Delphi process usually involves four phases. The first phase is exploratory as each participant contributes the information he or she considers pertinent to the issue. In the second phase participants respond to the information gathered in the first phase and measures are used to assess the group opinion on the issues raised. If there are significant differences in the second phase, a third phase may be used to explore those differences. The fourth phase is a final evaluation by the group of all the information gathered during the process.

Since the focus of the study was the development of a policy issue which required subjective input from a large number of participants, and since a series of face-to-face meetings of the participants would have consumed large amounts of money and time, it was decided to use the Delphi technique for the second phase of the research. It was also felt that the technique would allow for the heterogeneity of the participants to be preserved in their contributions to the discussion. In addition, the technique was considered desirable for the following practical reasons:

1. It allows for cost-effective participation of a larger number of persons than a face-to-face meeting does.

2. It is not constrained by the schedules of participants.

3. It gives each participant equal opportunity to contribute to the discussion, thereby ensuring that discussion is not dominated by a few vocal or influential individuals.

4. It encourages participants to focus on ideas rather than personalities as contributions are anonymous and written.

5. It encourages careful reflection on the issues under discussion as the process gives participants adequate time to think through issues before responding.

## Participants in the Policy Delphi Study

The researcher consulted with six persons in the denomination in the selection of 46 key individuals who were invited to participate in the Delphi process. Of the six persons consulted, three were denominational officials (Vice-president General Services, Vice-president Canadian Ministries, President of Canadian Bible College and Canadian Theological Seminary), two were denominational members teaching at universities not connected to the denomination, and one was a former member of the denomination teaching at a postsecondary institution sponsored by another denomination. Two persons were from Ontario, two from Saskatchewan, and one each from Alberta and British Columbia.

The primary considerations in the selection of prospective Delphi participants were that each individual had (a) an understanding of the postsecondary education system existing in the denomination and (b) sufficient knowledge of postsecondary education in general to be able to contribute to the Delphi discussion about the denominational system. In addition to these primary considerations, prospective participants were selected so as to ensure involvement by one or more members of each of the following groups:

1. Women in the denomination;
2. Missionaries in the denomination;
3. Members of the denomination involved in the denominational postsecondary education institutions (in Canada or overseas);
4. Members of the denomination involved in postsecondary education institutions other than the denominational ones;
5. Persons outside the denomination (non-members) who were familiar with the denominational postsecondary education system;
6. Pastors in the denomination;
7. Officials of the denomination; and
8. Members of linguistic and cultural groups in the denomination other than the majority anglophone group.

A total of 39 individuals (5 women, 34 men) agreed to participate in the Delphi process. Table 3.3 gives a profile of the respondents. It is important to note that 84% of participants were holders of a master's or doctoral degree, and that 54% were educators at a postsecondary level. It is also important to note that 39% were pastors or denominational officials not directly involved in the denomination's postsecondary education system.

Of the 39 individuals who agreed to participate in the process, four failed to respond to any of the three rounds of discussion, bringing effective total participation to 35 individuals. Table 3.4 shows the participation rates for each round of discussion.

Table 3.3.

Profile of Delphi Participants

| Characteristic of Participants | | n | % |
|---|---|---|---|
| Highest academic level completed | High School | 1 | 3 |
| | Bachelor's degree | 5 | 13 |
| | Master's degree | 15 | 38 |
| | Doctoral degree | 18 | 46 |
| Missionary in the denomination | | 6 | 15 |
| Educator in a denominational postsecondary institution | | 9 | 23 |
| Educator in a postsecondary institution outside the denomination | | 12 | 31 |
| Persons outside of but familiar with the denomination & its institutions | | 3 | 8 |
| Pastors in the denomination | | 10 | 26 |
| Officials in the denomination | | 5 | 13 |
| Members of linguistic and cultural groups other than majority anglophone | | 8 | 21 |

Table 3.4.

Participation Rates in Three Rounds of Delphi Discussion

| Round of Discussion | n | % (n=39) | % (n=35) |
|---|---|---|---|
| Round 1 | 32 | 82 | 91 |
| Round 2 | 29 | 74 | 83 |
| Round 3 | 29 | 74 | 83 |

**The Delphi Instruments and Their Administration**

Because the Delphi process is designed to respond to the input of participants, it is difficult to separate discussion of the questions used (the instruments) from the way in which the Delphi study was administered. It will therefore be more useful to describe the evolution of the study than to discuss each aspect separately.

Preparatory round. Letters of invitation signed by the researcher were mailed on December 30, 1993 (see Appendix D). The letter explained that the study being undertaken had been requested by the Board of Directors of the denomination and had been approved as part of the researcher's doctoral work. A response sheet (see Appendix D) was enclosed with the letter so that each participant could indicate whether or not they wished to participate. Some of the invitations were sent by fax, particularly to those missionaries who were invited to participate.

Round 1. As responses indicating a willingness to be involved in the Delphi study were received, Round 1 materials were sent to participants either by mail or by fax. The cover letter used with these materials had two forms, depending on whether correspondence was by mail or by fax. The fax letter (see Appendix D) assumed that recipients had access to *An Equipping Culture*, the document (see Appendix A) on which the research was based. A copy of that document was included with the mail letter (see Appendix D). Both letters were personalized letters thanking the individuals for agreeing to participate and encouraging them to contribute as they could to the process.

The Round 1 response sheet (see Appendix E) included only two questions: the first a broad question dealing with the equipping network concept, and the second a brief question dealing with an administrative matter. The administrative question was a response to comments made by some participants during the invitation round of correspondence. Some participants had expressed an interest in knowing the identities of the other members of the panel. As it was judged that anonymity in the Delphi process was primarily a matter of not linking specific comments with specific participants rather than not knowing the makeup of the panel, it was decided to offer the possibility of circulating a list of participants among the participants only. It was also the opinion of the researcher that circulating such a list would help to convince participants that the Delphi process was a serious discussion by significant individuals in the denomination and that it deserved their attention and involvement. The second question therefore asked the participants whether they would like to have a list of all the participants and whether they would allow their name to be included. A space was provided for the signature of those who agreed to have their names included in the list.

The single question which was the starting point of the Delphi process was deliberately kept broad in focus so as not to bias the responses of the participants. It assumed that the participant had read the document approved by the denomination's General Assembly as the policy direction for postsecondary education in the denomination and invited response in the following way:

> The equipping network concept has not yet been highly developed. Each Delphi participant will therefore have his or her own vision of what it could be. Briefly describe (in point form) what you see as important features or characteristics of a possible equipping network for The Christian and Missionary Alliance in Canada. (Appendix E)

In this brief invitation, four aspects of the study were emphasized:

1. There was recognition that the equipping network concept needed further development. In a positive sense, this encouraged participants to think creatively in order to build on the basis already established by the General Assembly, recognizing that that basis was a general policy direction, not a highly developed system. In a negative sense, it implied that participants were not being invited to question the wisdom of the general policy direction already established.

2. There was recognition that each participant would have a unique vision of what the equipping network might involve and there was encouragement to share that vision. Each person's contribution was to be valued.

3. There was a focus on what was possible in the setting of The Christian and Missionary Alliance. Thus while participants were encouraged to share their vision of the equipping network, they were also asked to restrict their dreaming to what they conceived as possible within the denomination.

4. The invitation asked participants to describe what they saw as "important features or characteristics" of the network they envisioned. They were not asked to describe an entire network in great administrative detail. Rather, the use of the words "important features or characteristics" was intended to focus thinking on those aspects of the network which would make it unique or distinctive.

The goal of Round 1 of the Delphi was to obtain a list of all the possible features or characteristics which participants perceived to be important to the network. Subsequent rounds would then evaluate those features in terms of importance and priority in the development of the network.

First round responses were received over a four-week period from mid-January to mid-February, 1994. Four weeks were allowed because (a) first round materials were sent out as participants accepted the invitation to be part of the process and (b) it was necessary to wait a sufficient time for responses to come from overseas. A memo was sent to all participants on February 2, 1994, to encourage response on the part of those who had not yet done so (see Appendix D). This memo was sent by fax to those participants who had provided fax numbers, and by mail merge letter to other participants. The memo noted that as of the date of writing, 38 persons had agreed to participate and 19 had already given first round responses. It also noted that some participants seemed uncertain about what kind of response was expected and explained that the first round question was deliberately left quite open to avoid influencing participants' thinking. It included several statements indicating that the process was moving ahead well and that the second round promised to be very interesting.

Round 2. The second round began with analysis of the responses to the first round of discussion. A list was made of every response given and this list was analyzed for themes (see Appendix E). The list was then sorted according to themes, duplicate items were eliminated, and similar items were combined. This process resulted in a master list of 100 statements giving the features or characteristics proposed by the participants. It was recognized that such a list was too long to ask participants to rate each item, so a summary list of 24 propositions was prepared based on the 100 statements. Further, it was observed that many items seemed to touch on one or more of four underlying themes which were not specifically addressed by any of the items already listed. An additional 14 propositions were prepared in order to ascertain the opinions of participants on these emerging themes.

The four emerging themes which seemed to underlie many of the comments of participants were:

1. Education for areas other than ministry. The original equipping network concept included the idea of developing linkages with postsecondary institutions offering education for areas other than church-related ministries. Only a small percentage of the first round comments touched on this as an important feature of the network. It was therefore decided to test this area by offering three propositions for evaluation.

2. The functions of the network. When given the opportunity to dream about what they would like to see in the network, participants proposed many different functions. It was clear that the network could not be designed to do all that was envisioned, particularly since some of the functions were such that if the network were to do one it would be unable to do one of the others. It was therefore decided to specifically identify seven different possible functions of the network which would be rated by participants. These functions were described in

seven propositions which participants were asked to rate on scales of desirability and priority in the development of the network.

3. Responsibility for setting denominational educational policy. The first round of discussion showed that participants were unsure as to what body in the denomination should determine educational policy. The Delphi process was understood to be a policy development exercise, but the longer term issue was the extent to which the equipping network should be involved in policy development. Two propositions were offered in order to ascertain participants' opinions of what function the network should have in this area.

4. Ministry preparation models in the denomination. Since a number of items proposed in the first round dealt with models for ministry preparation, two propositions were offered to test participants' opinions in this area.

The second round document therefore had three sections preceded by a brief introductory section which took the place of a covering letter (see Appendix F). Section A listed the 100 statements received during the first round of discussion grouped under themes. Section B listed the 24 propositions intended to summarize the first round discussion. Participants were asked to rate each item on a four-point scale of desirability (1 = very undesirable, 4 = very desirable). There was also the option of indicating no judgment on an item, though participants were urged to use that rating sparingly. Section C listed the 14 propositions which addressed the four themes judged to be underlying many of the first round comments. Each of these items was explained briefly and participants were asked to rate three of the propositions on the desirability scale used in Section B, and the other 11 on both the desirability scale and a four-point priority rating scale (1 = no priority, 4 = top priority).

Round 2 of the Delphi therefore involved rating 38 items as to their desirability as part of the equipping network, and 11 of these same items as to the priority those items should be given in the development of the network.

As the second round document extended to 11 pages, a two-page response sheet (see Appendix F) was mailed with the document so that (a) participants could keep the larger document with all of the comments and propositions, and (b) it would be less costly to respond by fax transmission. The response sheet included space for brief comments on any of the items to be rated. In addition, a partial list of Delphi participants was mailed to each participant. The list was partial for two reasons: (a) not all participants returned the first round response form in time to be included in the list, and (b) one participant preferred not to be named. The list is not included as part of this document in order to preserve the anonymity of the participants.

Round 2 materials were mailed or faxed to all Delphi participants on February 24, 1994. Participants were encouraged to respond by March 11, 1994. As noted in Table 3.4, 29 persons returned their response sheet indicating their ratings for the items listed.

Round 3. In order to prepare for the third round of Delphi discussion, participants' ratings in the second round were analyzed using the Statistical Package for the Social Sciences (SPSS). The mean rating for each item was then used to reorder the items listed in Sections B and C of Round 2. Two lists were thus produced: one giving the summary propositions in descending order of desirability as rated by participants and the other giving the emerging theme propositions also in descending order of desirability as rated by participants. The modal rating and the standard deviation were also given for each item, as well as the priority ratings (mean, mode and standard deviation) for the 11 theme propositions for which it was requested.

Concurrently with the statistical analysis, a separate list was prepared in which each of the comments made by participants was listed with the Round 2 item to which it referred (see Appendix F). The participants' comments were preceded by a number in parentheses indicating the rating given by the participant for the item on which he or she was commenting.

It was recognized that asking participants first to read all the comments made on every item in Round 2 and then to reconsider their original rating might discourage some individuals from participating in Round 3. It was therefore decided that, in order to reduce the amount of work required, participants' comments would be given only for those items with a standard deviation greater than 0.7. Participants would be allowed to change their rating on any item, but comments would not be given for items where there was a substantial degree of consensus in the second round. A report was therefore prepared listing first the summary statements and then the statements related to the emerging themes. Mean, mode and standard deviation were reported for all of the items and a brief indication of the spread of ratings as well as a representative sample of comments were given for each item with a standard deviation greater than 0.7 (see Appendix G).

Round 3 materials were sent to participants by mail or fax on April 8, 1994. They included the following:

1. The report on Round 2 responses (Appendix G).
2. A personalized letter, signed by the researcher, thanking each participant for their involvement to that point of the process and indicating that the study was going well (see Appendix D). The letter requested a response by April 25, 1994, and explained the report on Round 2, including brief explanations of the mean, mode, and standard deviation. It stated that the goal of Round 3 was to explore the potential for greater consensus among the participants and indicated that participants were free to change their ratings on any item to express either agreement or disagreement with the rating of the group as indicated by the mean and mode for each item.
3. A response sheet for Round 3 (see Appendix G). The sheet had a similar format to the response sheet for Round 2 but the order of the items was adjusted to correspond with the order in the report on Round 2. The fact that the

response sheet and the report were both in the same order allowed each participant to compare his or her Round 2 ratings with the ratings of the group. Each participant's Round 2 ratings were indicated on the Round 3 response sheet by a red square drawn around the number they had chosen in Round 2. Participants were instructed to leave the item unmarked if they did not wish to change their rating, or to circle the number of their new rating if they wished to make a change. Space was also given for participants to indicate any costs incurred in the Delphi process so that these costs could be reimbursed by the researcher.

As indicated in Table 3.4, 29 persons participated in Round 3. Their ratings were analyzed in the same way as Round 2 ratings were analyzed using the Statistical Package for the Social Sciences (SPSS). The mean rating for each item was used to reorder all the items and prepare two lists: one giving the summary propositions in descending order of desirability as rated by participants, and the other giving the emerging theme propositions also in descending order of desirability as rated by participants. The modal rating and the standard deviation were also given for each item, as well as the priority ratings (mean, mode and standard deviation) for the 11 theme propositions for which it was requested. Ratings for each item as well as the position of each item in the list were compared with the results of Round 2 and differences noted.

## Trustworthiness of the Data

It is necessary to examine briefly the question of how accurately the data obtained in the study reflect the opinions and desires of the members of The Christian and Missionary Alliance in Canada. Is it reasonable to use the data obtained in the research to make inferences about the larger population represented by the sample selected in the study?

The Delphi study was designed to obtain information about the opinions of a small group of individuals who know the denomination and its postsecondary education system well. It was therefore not necessary to evaluate whether the data from the Delphi study represented or reflected the attitudes of the members of the denomination as that was not the intention of that phase of the research. The survey, however, was designed to be a means of inferring the opinions and desires of a larger population through data obtained from a small sample of that population. It must therefore be asked whether the data obtained from each of the five stakeholder groups surveyed can be said to be representative of the total population of the groups:

1. Official workers of the denomination (labeled "workers" or "W"). As the sample surveyed was a stratified random sample of approximately 10% of the total population of workers and the response rate was 89%, it was reasonable to conclude that data obtained from the sample was representative of the total population.

2. Missionaries of the denomination (labeled "missionaries" or "M"). As the sample surveyed was a stratified random sample of approximately 20% of the total population of missionaries and the response rate was 92%, it was reasonable to conclude that data obtained from the sample was representative of the total population.

3. Lay persons in traditional anglophone congregations of the denomination (labeled "lay-anglophone" or "LA"). A two stage sampling procedure was used with this group. In the first stage, congregations were stratified into categories of small, medium, or large congregations and a random sample of approximately one third of the churches in each category was selected. In the second stage, church board secretaries were asked to distribute surveys to persons interested in postsecondary education according to specific guidelines. As the second stage of the procedure was not a random selection of respondents, it could not be concluded that the data obtained from this group were representative of the total population. It could be argued, however, that the data obtained were trustworthy since: (a) the sample of churches was randomly selected, (b) specific

guidelines were given to ensure that surveys were distributed to a broad cross section of persons interested in postsecondary education, (c) the goal of the survey was to ascertain the opinions and desires of potential users of the postsecondary network, not the general membership of the denomination, and (d) the response rate of 50% provided a reasonable sample of the larger population.

4. Lay persons in congregations serving other linguistic and cultural groups (labeled "lay-multicultural" or "LM"). The same distribution method was used for this group as was used for the lay-anglophone group. The arguments about trustworthiness used in regard to the lay-anglophone group also apply to this group with one important difference: the response rate for this group was not even across the three categories of small, medium, and large congregations, and the response rate for the group as a whole was lower, at 32%. It must therefore be recognized that data for this group may not accurately reflect the total population of the group.

5. Students at Canadian Bible College and Canadian Theological Seminary (labeled "students" or "S"). As the sample surveyed was a random sample of approximately 15% of the total population of students and the response rate was 72%, it was reasonable to conclude that data obtained from the sample was representative of the total population.

It was therefore concluded that the findings of the research reflect in a reasonably trustworthy manner the opinions and desires of the various subgroups of members of The Christian and Missionary Alliance in Canada who are interested in postsecondary education. At the same time, care was taken when interpreting data for the lay-multicultural group due to the lower response rate from that group.

It should also be noted that, as the sampling methods were different for each group, it was not possible to combine data from the groups into one large group. Rather, each group was treated separately and data for each group were compared with data from the other groups.

## Summary

This chapter has described the research design and methodology used in the study. The study examined the ways in which the development of a network of varied learning opportunities at the postsecondary level in The Christian and Missionary Alliance could meet members' needs, and the critical factors in the development of the network. Two means of data collection were used:

1. A member survey was distributed to 878 persons in five stakeholder groups in the denomination to determine the interests and desires of those persons with regard to the development of learning opportunities in the proposed network.
2. A policy Delphi process was conducted with a group of 39 individuals knowledgeable in postsecondary education and familiar with the denomination's postsecondary education system in order to identify those features considered to be most desirable to incorporate into the network.

It was noted that the proposed research had been approved by the Ethics Review Committee of the Department of Educational Administration of the University of Alberta.

It was determined that, due to the need to reach denominational members spread across Canada and missionaries in a number of countries overseas, a mail survey would be an appropriate way to verify the interests and desires of respondents on the policy issue which was the focus of the study. The sampling procedure used for each of the five stakeholder groups was explained in detail and the number of responses indicated. Of the 878 persons contacted, 452 completed the questionnaire for a response rate of 54%. The survey asked respondents to provide information under four headings: educational background, opinions and desires regarding postsecondary education in The Christian and Missionary Alliance, church and ministry involvement, and demographic information.

Technical measures taken to ensure the validity of the instrument included (a) the use of Likert-type scales to measure attitudes and opinions, (b) the use of "no opinion" categories in appropriate items, and (c) the inclusion of questions designed to verify that the respondents had sufficient experience of postsecondary education to respond knowledgeably to questions about that topic. Further, the instrument was tested through consultation with educational specialists and through pilot testing with a small sample approximately similar to the target population of the survey.

The administration of the survey was described in detail and the analytical procedures used on the data were noted. Statistics were obtained for each of the five stakeholder groups on the 114 variables in the survey. A one-way analysis of variance (ANOVA) to identify differences among groups was performed on each variable which used a five-point rating scale in the section of the survey on respondents opinions and desires regarding postsecondary education in the denomination.

It was explained that the Delphi technique was chosen because the second phase of the study required subjective input from a large number of participants, and because a series of face-to-face meetings of the participants would have consumed large amounts of money and time. It was also felt that the technique would allow for the heterogeneity of the participants to be preserved in their contributions to the discussion. The 39 participants in the Delphi process were chosen through a process of consultation with three denominational officials and three denominational members involved in postsecondary education. Participants were chosen so as to have a broad range of opinions represented on the panel. Participation was 74% or higher in each of the three rounds of discussion.

The development and administration of the Delphi instruments were explained in detail. The first round involved a single question designed to elicit participants' ideas about desirable features of the proposed network. The second round asked participants to rate each of 24 propositions developed from the first round responses as well as 14 additional propositions designed to elicit greater detail about four themes which appeared to underlie many of the first round comments: education for areas other than ministry, the functions of the network, responsibility for setting denominational educational policy, and ministry preparation models in the denomination. The third round gave participants information on the group rating of each item from Round 2 as well as a sample of comments for each item which had a standard deviation greater than 0.7. Participants were asked to reevaluate each item and to indicate if they wished to change their own Round 2 rating. Responses on Round 3 showed only slight changes on a small number of items and it was therefore concluded that Round 3 responses accurately reflected the opinions of participants in the Delphi process.

The trustworthiness of the data obtained was discussed and it was determined that data obtained from the workers, missionaries, and students groups were representative of those groups. It was recognized that data obtained from the lay-anglophone group were not representative of the group because the second stage of the sampling procedure for that group was purposive. It was noted that data obtained from the lay-multicultural group might not reflect the total population of the group because the response rate for the group was only 32% and because the response rate was not even across the three categories of small, medium, and large congregations in the sample.

# Chapter 4

## Survey Results

This chapter presents the data obtained from the member survey portion of the research. The data are presented under two headings: description of the respondents and respondents' opinions and desires.

### Description of Respondents

Questions 12 through 23 of the survey were used to obtain descriptive information about the respondents in order to present a composite picture of each group. Results are displayed in Tables 4.1 through 4.9. Figures are given for each group in the study as well as for the total group. It should be noted, however, that figures for the total group can only be said to describe the total of the respondents, not The Christian and Missionary Alliance as a group. This is for two reasons:

1. The sample in each group was a different percentage of the group population (10% of workers, 20% of missionaries, 1% of lay-anglophone persons, 15% of students) and therefore the total sample cannot be said to be truly representative of the denomination.

2. In the lay-anglophone and lay-multicultural categories, church board secretaries were asked to distribute surveys only to persons interested in postsecondary education, with the result that data obtained from these groups do not reflect the denomination as a whole but only that part of it that is interested in postsecondary education. It was considered important to focus on this group as these respondents would likely be the ones to use the equipping network.

## Demographic Characteristics

Table 4.1 shows the gender breakdown of respondents. Approximately 60% of respondents were males and 40% females in all groups except workers and missionaries, where percentages of male and female respondents reflected the proportion of males and females in the population of the groups. It was not clear why more males than females responded to the survey. It can be assumed that the majority of church board secretaries were male as the general practice in the denomination was to have male board members. Perhaps male board secretaries tended to distribute more surveys to males than females. It is also possible that more males than females in local congregations were judged to have some interest in postsecondary education.

Table 4.1

Gender of Respondents

| Category | W (n=63) % | M (n=44) % | LA (n=238) % | LM (n=54) % | S (n=50) % | Total (n=449) % |
|---|---|---|---|---|---|---|
| Male | 92 | 48 | 64 | 61 | 60 | 65 |
| Female | 8 | 52 | 36 | 39 | 40 | 35 |

Note. W = worker, M = missionary, LA = lay-anglophone, LM = lay-multicultural, S = student.

Table 4.2 shows the marital status of respondents. Approximately 80% of respondents were married and 20% single in each group except workers (94% married) and students (68% single). Only 5 persons of 449 reporting marital status were divorced, separated, or widowed.

Table 4.2

Marital Status of Respondents

| Category | W (n=64) % | M (n=45) % | LA (n=238) % | LM (n=52) % | S (n=50) % | Total (n=449) % |
|---|---|---|---|---|---|---|
| Single (including divorced, separated, widow/widower) | 6 | 22 | 16 | 21 | 68 | 22 |
| Married | 94 | 78 | 84 | 79 | 32 | 78 |

Table 4.3 shows the age of respondents. Among workers responding, 39% were over 40 years of age, compared to 55% of missionaries, 45% of lay-anglophone respondents, 26% of lay-multicultural respondents and 2% of students. This would suggest that the Alliance missionary force tends to be slightly older than the official workers of the denomination, and that the cultural and linguistic groups represented in the lay-multicultural category tend to be younger than those in the lay-anglophone, missionary, and workers categories.

Table 4.3

Age of Respondents

| Category | W (n=64) % | M (n=44) % | LA (n=238) % | LM (n=54) % | S (n=50) % | Total (n=450) % |
|---|---|---|---|---|---|---|
| 30 years of age or under | 22 | 14 | 20 | 30 | 80 | 27 |
| Between 31 and 40 years of age | 39 | 32 | 35 | 44 | 18 | 34 |
| Between 41 and 50 years of age | 17 | 39 | 30 | 22 | 2 | 25 |
| Over 50 years of age | 22 | 16 | 15 | 4 |  | 13 |

Question 16 of the survey was included only in the version which went to missionary respondents. It asked those respondents to indicate how long they had been a missionary by circling one of three categories: 1-5 years, 6-10 years, and More than 10 years. Of 45 missionaries who responded to the question, 36% indicated they had been missionaries for 1-5 years, 29% for 6-10 years, and 36% for more than 10 years.

Table 4.4 shows the years of postsecondary studies of respondents. Missionaries tended to have more postsecondary education than respondents in other groups, with 27% having more than seven years of postsecondary education, compared to 19% for workers, 11% for lay-anglophone, 22% for lay-multicultural respondents and 10% for students.

Table 4.4

Years of Postsecondary Studies of Respondents

| Category | W (n=65) % | M (n=45) % | LA (n=238) % | LM (n=54) % | S (n=50) % | Total (n=452) % |
|---|---|---|---|---|---|---|
| No postsecondary education | 3 | 2 | 12 | 13 | 14 | 10 |
| Between 1 and 4 years | 29 | 24 | 46 | 26 | 62 | 41 |
| Between 5 and 7 years | 49 | 47 | 31 | 39 | 14 | 34 |
| More than 7 years | 19 | 27 | 11 | 22 | 10 | 15 |

Table 4.5 shows the distribution of respondents in terms of their residential setting. Because of the nature of their work, more missionaries live in larger cities than their official worker counterparts in Canada. Among the Canadian groups, it is interesting to note that the proportion of respondents living in rural or small town settings is highest among lay-anglophone respondents and lowest among lay-multicultural respondents. This observation would tend to confirm the general opinion that churches of other cultural and linguistic expression are more often found in larger cities. However, it should be noted that the higher response rate from respondents in larger churches in the lay-multicultural category (see Chapter 3, Table 3.1) might bias the data reported in Table 4.5.

Table 4.5

Population Density of Respondents' Place of Residence

| Type of residential area | W<br>(n=65)<br>% | M<br>(n=44)<br>% | LA<br>(n=236)<br>% | LM<br>(n=54)<br>% | S<br>(n=49)<br>% | Total<br>(n=448)<br>% |
|---|---|---|---|---|---|---|
| Rural or town of less than 5,000 | 11 | 7 | 26 | 2 | 12 | 18 |
| City of 5,001 to 250,000 | 59 | 30 | 51 | 33 | 63 | 49 |
| City of 250,001 to 500,000 | 9 | 5 | 2 | 19 | 8 | 6 |
| City of over 500,000 | 22 | 59 | 21 | 46 | 16 | 27 |

## Church and Ministry Involvement

Questions 12 through 15 of the survey were asked in order to get a picture of the churches which respondents attended (for lay-anglophone respondents) or served (for workers). These questions were not included in the survey for missionaries as the purpose was to obtain data relevant to local churches of The Christian and Missionary Alliance in Canada. Tables 4.6 through 4.9 report the data obtained via these questions.

Since the survey distribution was a random distribution to approximately one third of the total population of churches in the denomination, the data reflected fairly accurately the churches of the denomination. It should be noted, however, that the response rate from persons in the lay-multicultural group was not even across the small, medium, and large categories of churches (see Chapter 3, Table 3.1), with the result that the data for that group probably did not reflect the actual situation in the Alliance. In contrast to this finding, the response rate among the lay-anglophone group was quite even across the small, medium, and large categories of churches (see Chapter 3, Table 3.1), which suggests that the data for that group gave a fairly accurate representation of the population of traditional anglophone congregations.

Table 4.6 reports the size of the churches attended or served (in the case of workers) by respondents based on their estimation of the average Sunday morning worship attendance. Since the survey distribution to workers was random, data for workers and lay-anglophone respondents in Table 4.6 should be similar. Examination of the table shows that in both groups 67% of respondents attended or served churches of 300 or less in Sunday morning worship attendance. It is interesting to note that only 50% of student respondents attended churches of less than 300 in Sunday attendance. This suggests that Alliance churches in the area of the denominational schools were slightly larger than Alliance churches elsewhere in the country.

Table 4.6

Size of Churches Respondents Attend or Serve Based on Sunday Morning Worship Attendance

| No. persons attending Sunday morning worship service | W (n=63) % | LA (n=237) % | LM (n=54) % | S (n=50) % | Total (n=404) % |
|---|---|---|---|---|---|
| Less than 100 | 21 | 29 | 33 | 12 | 26 |
| Between 101 and 300 | 46 | 38 | 28 | 38 | 38 |
| Between 301 and 500 | 11 | 18 | 7 | 26 | 17 |
| More than 500 | 22 | 15 | 32 | 24 | 20 |

Table 4.7 reports data on size of church from another angle--the number of paid ministry staff in each church. On this item, data from lay-anglophone and worker respondents are not similar. A large majority of lay-anglophone respondents (77%) reported that they attended churches with three or fewer paid ministry staff, while only 65% of workers reported serving churches with three or fewer paid staff. This may reflect a lack of awareness by lay-anglophone respondents as to the actual number of ministry staff in the churches they attend, especially the number of part-time staff.

It should be noted that while 39% of respondents in the lay-multicultural category reported attending churches of more than 300 in Sunday morning attendance (see Table 4.6), only 6% reported having more than three paid ministry staff (see Table 4.7). This suggests that churches in this category employ fewer ministry staff and use many more unpaid lay workers.

Table 4.7

Number of Paid Ministry Staff in the Churches Respondents Attend or Serve

| No. of paid ministry staff | W (n=63) % | LA (n=235) % | LM (n=54) % | S (n=50) % | Total (n=402) % |
|---|---|---|---|---|---|
| None or 1 person | 27 | 38 | 39 | 14 | 33 |
| 2 or 3 persons | 38 | 39 | 56 | 54 | 43 |
| 4 or 5 persons | 16 | 12 | 4 | 10 | 11 |
| More than 5 persons | 19 | 11 | 2 | 22 | 12 |

Table 4.8 shows the languages used in worship in respondents' churches. It is interesting to note that in the random distribution to workers, no worker of francophone expression was surveyed while workers using Chinese and Philippine languages were surveyed. This can be explained by the fact that the population of workers was not stratified prior to selection of survey recipients.

Table 4.8

Languages Used in Worship in Churches of Respondents

| Language | W (n=63) % | LA (n=237) % | LM (n=54) % | S (n=50) % | Total (n=404) % |
|---|---|---|---|---|---|
| English | 81 | 98 | 9 | 96 | 83 |
| Chinese | 16 | - | 59 | 4 | 11 |
| French | - | - | 20 | - | 3 |
| Philippine languages (Tagalog) | 3 | - | 2 | - | 1 |
| Vietnamese, First Nations, Spanish, other | - | 2 | 9 | - | 2 |

Table 4.9 shows the approximate time respondents reported spending in ministry activities (including attendance at meetings) in a typical week during the previous year. Workers were not included in this measure as it would not be appropriate to compare time spent in ministry by paid ministry staff with time spent by lay persons. While no statistical comparisons were done on these figures, it can be noted that respondents in the lay-multicultural category tended to spend more time in ministry activities than either lay-anglophone or student respondents. This might reflect the lower levels of paid ministry staff reported for that group (see Table 4.7).

Table 4.9

Time Spent in Ministry Activities by Lay Respondents During Typical Week

| Approximate time in ministry in typical week | LA (n=238) % | LM (n=54) % | S (n=50) % | Total (n=342) % |
|---|---|---|---|---|
| Up to 5 hours | 44 | 37 | 42 | 42 |
| Between 6 and 10 hours | 38 | 33 | 36 | 37 |
| More than 10 hours | 18 | 30 | 22 | 21 |

## Educational Background of Respondents

Questions 1 through 3 of the survey elicited information about the recent educational background of respondents. Respondents were asked to give information about educational activities in the previous two years so that the data would reflect recent involvement rather than the entire educational background of each respondent. This information is displayed in Tables 4.10 through 4.12.

Field of study of recent courses. Table 4.10 shows the percentage of respondents who took courses or programs in each field of study or discipline listed during the two years preceding the administration of the survey. The last column gives results for the group as a whole, and the table is arranged in descending order of frequency on this column. As mentioned above, it should be noted that the "Total" column represents the total group of respondents, but cannot be said to reflect the population of The Christian and Missionary Alliance as a whole.

Theology and ministry was the most frequent field of study for workers, missionaries, and students at the denominational schools, with 51%, 36%, and 86% respectively. For workers, the next most frequent fields of study were counselling, and arts and humanities, each cited by 12% of the sample. Missionaries also indicated arts and humanities as the second most frequently studied field at 18%, but only 2% of missionaries indicated studying counselling. Instead, the "other" category (primarily leadership development and administration) was the third most frequent area of study, followed by education. For lay-anglophone persons, business, at 21%, was the most frequent area of study, followed by theology and ministry at 18%. In the lay-multicultural group, education, technical education, and theology and ministry were each cited by 19% of respondents, suggesting a slightly different focus of attention for that group. The data obtained for students cannot be compared to the data obtained for the other four groups as the student group was made up exclusively of full-time students at the denominational Bible college and theological seminary.

Question 2 of the survey was designed to discover the type of study programs in which respondents were involved. Table 4.11 displays the findings from this question, again with the last column giving results for the group as a whole, and the table arranged in descending order of frequency on that column. The table clearly shows that for all groups except full-time students, the primary types of study courses or programs undertaken were in-service or continuing professional education and personal enrichment courses. The finding that 21% of the lay-anglophone group had taken college or university training in the past two years reflects the fact that church board secretaries were asked to distribute 25% of the surveys to students in their congregations.

Table 4.10

Field of Study of Programs and Courses Taken by Respondents in the Past Two Years

| Field of Study | W<br>(n=64)<br>% | M<br>(n=44)<br>% | LA<br>(n=238)<br>% | LM<br>(n=54)<br>% | S<br>(n=50)<br>% | Total<br>(n=450)<br>% |
|---|---|---|---|---|---|---|
| Theology and Ministry | 51 | 36 | 18 | 19 | 86 | 32 |
| Arts and Humanities | 12 | 18 | 12 | 13 | 48 | 17 |
| Education | 5 | 11 | 16 | 19 | 26 | 16 |
| Business | 5 | 2 | 21 | 13 | 6 | 14 |
| Social Sciences | 6 | 2 | 9 | 11 | 44 | 12 |
| Technical Education | 3 | 2 | 15 | 19 | 6 | 12 |
| Counselling | 12 | 2 | 5 | 6 | 28 | 8 |
| Health Sciences | 0 | 4 | 8 | 7 | 8 | 7 |
| Communications and Media | 6 | 4 | 6 | 2 | 10 | 6 |
| Physical Sciences | 0 | 0 | 7 | 6 | 6 | 5 |
| Engineering | 0 | 0 | 3 | 11 | 0 | 3 |
| Law | 0 | 0 | 1 | 0 | 0 | 1 |
| Other (leadership, computer, administration, military, music) | 0 | 16 | 8 | 15 | 10 | 9 |

Note. Percentages may not add up to 100% as respondents were asked to indicate all fields of study which they pursued.

Table 4.11

Type of Study of Programs or Courses Taken by Respondents in the Past Two Years

| Type of Study | W (n=65) % | M (n=45) % | LA (n=238) % | LM (n=54) % | S (n=50) % | Total (n=452) % |
|---|---|---|---|---|---|---|
| In-service/continuing professional ed. | 39 | 31 | 33 | 19 | 12 | 30 |
| Personal enrichment | 28 | 31 | 29 | 32 | 24 | 29 |
| College/University undergraduate | 8 | 9 | 21 | 9 | 62 | 21 |
| Master's program | 14 | 13 | 5 | 13 | 24 | 10 |
| Trades qualification | 2 | 2 | 6 | 11 | 2 | 5 |
| Academic upgrading | 0 | 0 | 3 | 11 | 14 | 4 |
| Doctoral program | 3 | 2 | 0 | 4 | 0 | 1 |
| Other (midwifery, accounting, etc.) | 0 | 2 | 6 | 4 | 2 | 4 |

Note. Percentages may not add up to 100% as respondents were asked to indicate all types of study in which they engaged.

Survey question 3 focused on the delivery methods of study programs undertaken by respondents. As with the previous two tables, Table 4.12 displays the findings from this question with the last column giving results for the group as a whole, and the table arranged in descending order of frequency on that column.

Seminars were the most frequent delivery method used by all respondents except full-time students. In the lay-anglophone and lay-multicultural groups, night courses and full-time day courses were used equally frequently. As noted above, the fact that church board secretaries were asked to distribute 25% of the surveys to students accounts for the higher percentage of lay-anglophone and lay-multicultural respondents who indicated taking full-time day courses. Missionaries were more likely to use full-time day courses than

Table 4.12

Delivery Methods of Study Programs Taken by Respondents in the Past Two Years

| Delivery Method | W (n=65) % | M (n=45) % | LA (n=238) % | LM (n=54) % | S (n=50) % | Total (n=452) % |
|---|---|---|---|---|---|---|
| Seminars | 49 | 27 | 39 | 28 | 46 | 39 |
| Full-time day courses | 15 | 24 | 21 | 22 | 80 | 27 |
| Night courses | 3 | 11 | 21 | 22 | 28 | 19 |
| Concentrated/intensive (1-2 wks) | 28 | 18 | 12 | 15 | 26 | 17 |
| Self-directed study | 6 | 16 | 13 | 17 | 14 | 13 |
| Correspondence | 2 | 4 | 13 | 17 | 16 | 11 |
| Weekend courses | 8 | 7 | 12 | 0 | 28 | 11 |
| Part time day courses | 9 | 7 | 9 | 13 | 12 | 10 |
| Distance education | 0 | 2 | 4 | 4 | 0 | 3 |
| Other (group studies, tutors, etc.) | 0 | 0 | 3 | 2 | 4 | 2 |

Note. Percentages may not add up to 100% as respondents were asked to indicate all delivery methods which they used.

workers, probably because their furlough schedules can be more easily adapted to the demands of such courses. Workers were more likely to use concentrated or intensive 1-2 week courses than missionaries, again probably because these courses are more adapted to their schedules. Also, workers were less likely to use self-directed studies than all other groups, and both workers and missionaries were less likely to use correspondence studies than the other three groups. Finally, it should be noted that distance education was not used frequently by any group.

## Respondents' Opinions and Desires

Survey questions 4 through 11 dealt with the respondents' opinions and desires regarding postsecondary education in The Christian and Missionary Alliance. Tables 4.13 through 4.20 report the data obtained for these questions. Most questions used a five-point rating scale where "1" was the lowest score and "5" was the highest score of the response category (e.g., importance, effectiveness) the respondents were asked to assign to the items given. When respondents were asked to rate the importance or effectiveness of an item, the first, third, and fifth points on the five-point scale scale were labeled "none," "moderate," and "great" respectively. When respondents were asked to indicate their interest in a particular item, the first, third, and fifth points on the five-point scale scale were labeled "none," "moderate," and "high" respectively. When respondents were asked to rate the desirability of an item or to estimate the prevalence of certain attitudes among denominational members, the first, third, and fifth points on the scale were labeled "low," "moderate," and "high" respectively. Respondents were also given the option of indicating a "no opinion" response to items with which they had no familiarity.

For purposes of reporting data relating to the five-point rating scales, means of 1.9 or lower were interpreted as meaning very little or none of the response category, means between 2.0 and 2.4 as little of the response category, between 2.5 and 2.9 as less than moderate, between 3.0 and 3.4 as moderate, between 3.5 and 3.9 as high, and 4.0 or higher as great.

One-way analysis of variance (ANOVA) was computed for each item and the Scheffé procedure was used to identify significant differences between groups (at the 0.100 level). Data obtained through these questions are reported under three headings: (a) Christian higher education: desirability and access, (b) factors affecting personal learning, and (c) opinions regarding postsecondary education in the Alliance.

### Christian Higher Education: Desirability and Access

Question 4 of the survey asked respondents to rate 12 general study areas or disciplines as to the degree of importance that they attached to the opportunity to study those disciplines in institutions of higher education that emphasize a Christian approach to all learning. Table 4.13 shows the rank ordering of the disciplines for each group. Table 4.14 displays the mean rating and the standard deviation of the rating of perceived importance for each of the disciplines in each of the groups.

An examination of Tables 4.13 and 4.14 shows that there seem to be two clusters of disciplines at the top of the importance scale. These are (a) theology and ministry, and counselling at 4.4 or higher, and (b) social sciences, education, and communications and media at 3.5 - 4.2. As might be expected, the opportunity to study theology and ministry in Christian institutions was rated as very important by all respondents. The standard deviations of 0.4 or 0.5 indicate that there was substantial agreement among respondents on this item. There was similar agreement among respondents (but with standard deviations between 0.6 and 0.8) as to the value of studying counselling in a Christian institution. Social sciences, education, and communications and media studies were all rated fairly high, but with less agreement among respondents (standard deviations of 0.8 to 1.1). Arts and humanities was rated as moderately important by all groups, though workers and missionaries rated it lower than did the other three groups. Business was rated as moderately important by all groups except missionaries.

Table 4.13

Rank Ordering of Disciplines According to Perceived Importance of the Opportunity to Study Those Disciplines in Christian Institutions

| Discipline | W (n=61) | M (n=44) | LA (n=232) | LM (n=53) | S (n=50) | Total (n=440) |
|---|---|---|---|---|---|---|
| Theology and Ministry | 1 | 1 | 1 | 1 | 1 | 1 |
| Counselling | 2 | 2 | 2 | 2 | 2 | 2 |
| Social Sciences | 3 | 3 | 4 | 4 | 3 | 3 |
| Education | 4 | 5 | 3 | 3 | 4 | 4 |
| Communications and Media | 5 | 4 | 5 | 5 | 5 | 5 |
| Arts and Humanities | 6 | 6 | 6 | 6 | 6 | 6 |
| Business | 7 | 8 | 7 | 7 | 7 | 7 |
| Law | 8 | 7 | 8 | 8 | 8 | 8 |
| Health Sciences | 9 | 9 | 9 | 9 | 9 | 9 |
| Physical Sciences | 10 | 10 | 10 | 11 | 10 | 10 |
| Technical Education | 11 | 11 | 11 | 10 | 11 | 11 |
| Engineering | 12 | 12 | 12 | 12 | 12 | 12 |

Table 4.14

Perceived Importance of the Opportunity to Study Various Disciplines in Christian Institutions

| Discipline | | W (n=61) | M (n=44) | LA (n=232) | LM (n=53) | S (n=50) | Total (n=440) |
|---|---|---|---|---|---|---|---|
| Theology and Ministry | | | | | | | |
| | M | 4.8 | 4.9 | 4.9 | 4.8 | 4.9 | 4.9 |
| | SD | 0.4 | 0.4 | 0.5 | 0.4 | 0.4 | 0.4 |
| Counselling | | | | | | | |
| | M | 4.4 | 4.6 | 4.6 | 4.7 | 4.5 | 4.6 |
| | SD | 0.8 | 0.7 | 0.8 | 0.6 | 0.8 | 0.7 |
| Education | | | | | | | |
| $F(4, 433) = 6.46$, $p<.01$ | M | 3.7 | 3.3 | $4.0^{m}$ | $4.2^{m,w}$ | 3.9 | 3.9 |
| | SD | 1.1 | 1.0 | 1.0 | 0.8 | 1.0 | 1.0 |
| Social Sciences | | | | | | | |
| | M | 3.7 | 3.8 | 3.8 | 4.0 | 4.0 | 3.9 |
| | SD | 1.0 | 1.0 | 1.1 | 1.1 | 0.9 | 1.0 |
| Communications & Media | | | | | | | |
| | M | 3.5 | 3.6 | 3.8 | 3.8 | 3.6 | 3.7 |
| | SD | 1.0 | 0.8 | 1.1 | 1.0 | 1.1 | 1.1 |
| Arts and Humanities | | | | | | | |
| $F(4, 438) = 2.48$, $p<.05$ | M | 3.2 | 3.2 | 3.5 | 3.7 | 3.6 | 3.4 |
| | SD | 1.1 | 1.0 | 1.1 | 1.0 | 1.0 | 1.1 |
| Business | | | | | | | |
| | M | 3.0 | 2.7 | 3.4 | 3.2 | 3.3 | 3.2 |
| | SD | 1.1 | 0.9 | 1.2 | 1.0 | 1.2 | 1.2 |
| Law | | | | | | | |
| $F(4, 432) = 3.42$, $p<.01$ | M | 2.7 | 2.8 | $3.2^{w}$ | 3.1 | 2.9 | 3.0 |
| | SD | 1.0 | 1.2 | 1.2 | 1.1 | 1.1 | 1.2 |
| Health Sciences | | | | | | | |
| $F(4, 432) = 4.99$, $p<.001$ | M | 2.4 | 2.5 | $3.1^{w}$ | 2.9 | 2.8 | 2.9 |
| | SD | 1.1 | 1.0 | 1.3 | 1.1 | 1.1 | 1.2 |

(Table 4.14 continued)

| Discipline | | W (n=61) | M (n=44) | LA (n=232) | LM (n=53) | S (n=50) | Total (n=440) |
|---|---|---|---|---|---|---|---|
| Physical Sciences | | | | | | | |
| F(4, 432) = 3.54, p<.01 | M | 2.4 | 2.5 | $3.0^{w}$ | 2.8 | 2.7 | 2.8 |
| | SD | 1.1 | 1.0 | 1.2 | 1.0 | 1.1 | 1.2 |
| Technical Education | | | | | | | |
| | M | 2.3 | 2.3 | 2.8 | 2.9 | 2.8 | 2.7 |
| | SD | 1.0 | 1.2 | 1.2 | 1.1 | 1.3 | 1.2 |
| Engineering | | | | | | | |
| | M | 1.9 | 2.2 | 2.5 | 2.4 | 2.5 | 2.4 |
| | SD | 0.9 | 1.0 | 1.2 | 1.1 | 1.2 | 1.1 |

Note. A 5-point scale was used: 1 = No importance, 5 = Great importance.

$^{m, w}$ Superscript letters indicate the other member of a pair which is significantly different at the 0.100 level using the Scheffé procedure.

A one-way analysis of variance (ANOVA) indicated significant differences between groups on ratings for five disciplines. The Scheffé procedure was used to identify the pairs of groups with significant differences. For education, lay-anglophone respondents rated the opportunity to study that discipline in a Christian institution as significantly more important than missionary respondents did. In addition, respondents in the lay-multicultural category rated education as significantly more important than did both workers and missionaries. The ANOVA for ratings on arts and humanities indicated significant differences at the p<.05 level but the Scheffé procedure indicated that no two groups were significantly different at the 0.100 level.

Among the disciplines rated as of lower importance by all groups, the lay-anglophone group rated three disciplines significantly higher than did workers: law, health sciences, and physical sciences. It should be noted that the lay-anglophone group rated all disciplines except technical education and engineering as of moderate or greater importance (mean of 3.0 or higher), and the lay-multicultural group rated all but four disciplines as of moderate or greater importance.

Since the purpose of the survey was to ascertain opinions and desires of denominational members so as to develop postsecondary education policy within the denomination, it was recognized that it would be important to determine whether members already had access to Christian institutions offering the type of studies which were rated as desirable. Question 5 therefore asked respondents (other than missionaries) to indicate their awareness of the possibility of studying various disciplines in Christian institutions within approximately 300 kilometres of their community. Respondents were asked to indicate "Yes," "No," or "Don't Know" as to the availability of each discipline.

Table 4.15 shows that at least 47% of respondents (other than missionaries) reported that they lived within 300 kilometres of Christian institutions which offered theology and ministry, counselling, arts and humanities, social sciences, and education. For the rest of the disciplines listed, the "Don't Know" response rate was higher than either of the other possibilities, suggesting either that it is highly unlikely that Alliance people have easy access to Christian institutions which offer those kinds of study opportunities or that they are unaware of such possibilities because they do not consider it important to study those disciplines in Christian institutions (see Table 4.14).

### Factors Affecting Personal Learning

Questions 6 through 8 of the survey addressed factors affecting personal learning. Tables 4.16 through 4.20 report respondents' opinions about those factors. As with question 4, a five-point rating scale was used where "1" was the lowest score and "5" was the highest score of the response category (e.g., importance, effectiveness) the respondents were asked to assign to the items given.

Table 4.15

Respondents' Access to Christian Institutions for Various Disciplines

| Discipline | n | Access<br>Yes<br>% | <br>No<br>% | Don't<br>Know<br>% |
|---|---|---|---|---|
| Theology and Ministry | 398 | 85 | 8 | 7 |
| Counselling | 401 | 72 | 12 | 17 |
| Arts and Humanities | 395 | 52 | 18 | 30 |
| Social Sciences | 399 | 50 | 18 | 32 |
| Education | 397 | 47 | 27 | 26 |
| Communications and Media | 396 | 30 | 26 | 44 |
| Business | 391 | 27 | 29 | 43 |
| Physical Sciences | 394 | 25 | 32 | 43 |
| Technical Education | 395 | 19 | 38 | 44 |
| Health Sciences | 397 | 17 | 37 | 46 |
| Law | 398 | 14 | 39 | 47 |
| Engineering | 391 | 13 | 45 | 43 |

Note. Respondents were asked to indicate their awareness of the possibility of studying various disciplines in Christian institutions within 300 kms. of their community.

Question 6 of the survey asked respondents to rate the five following learning styles in terms of their effectiveness in helping them to learn:

1. Working on your own with a book and study guide, but **not** through and educational agency (labeled "Self-directed study" in Table 4.16);
2. Working with a few other people, but **no** leader or teacher (labeled "Group without teacher" in Table 4.16);
3. Correspondence or distance education using materials from an educational agency (labeled "Distance education" in Table 4.16);
4. Working in a group with a teacher or leader (e.g., evening school, weekend seminars) (labeled "Group with teacher" in Table 4.16); and
5. Traditional full-time campus studies.

The first, third, and fifth points on the five-point scale of effectiveness were labeled "none," "moderate," and "great," and respondents were also given the option of indicating a "no opinion" response.

Table 4.16 reports the perceived effectiveness of those learning styles for the respondents. Only two styles were reported as having great effectiveness (a mean rating higher than 4.0). These were: (a) working in a group with a teacher or leader, and (b) traditional full-time campus studies. All groups rated distance education as moderately effective, though substantially lower in effectiveness than the first two styles. The last two styles, self-directed study, and working in a group without a teacher, were rated slightly lower than the moderate effectiveness level (mean of 3.0) by most groups. A one-way analysis of variance (ANOVA) indicated there were no significant between-group differences in ratings of effectiveness of learning styles. The data in this table suggest that while respondents to the survey may be willing to use various styles in their studies, their learning styles of choice will involve groups with teachers or leaders.

Table 4.16

Respondents' Estimate of Effectiveness of Various Learning Styles in Helping Them to Learn

| Learning Style | | W (n=63) | M (n=43) | LA (n=229) | LM (n=52) | S (n=49) | Total (n=436) |
|---|---|---|---|---|---|---|---|
| Group with teacher | | | | | | | |
| | M | 4.3 | 4.5 | 4.5 | 4.6 | 4.4 | 4.5 |
| | SD | 0.8 | 0.8 | 0.7 | 0.7 | 0.9 | 0.7 |
| Traditional full-time campus studies | | | | | | | |
| | M | 4.3 | 4.4 | 4.5 | 4.2 | 4.5 | 4.4 |
| | SD | 0.9 | 0.8 | 0.8 | 1.1 | 0.7 | 0.9 |
| Distance education | | | | | | | |
| | M | 3.2 | 3.4 | 3.2 | 3.2 | 3.0 | 3.2 |
| | SD | 1.0 | 1.0 | 1.0 | 1.0 | 1.1 | 1.0 |
| Self-directed study | | | | | | | |
| | M | 3.2 | 3.0 | 2.9 | 2.8 | 2.9 | 3.0 |
| | SD | 1.1 | 1.0 | 1.1 | 1.1 | 1.1 | 1.1 |
| Group without teacher | | | | | | | |
| | M | 2.9 | 2.7 | 2.8 | 2.8 | 3.0 | 2.8 |
| | SD | 0.9 | 0.9 | 0.9 | 1.0 | 0.9 | 0.9 |

Note. A 5-point scale of effectiveness was used: 1 = none, 3 = moderate, 5 = great.

Question 7 of the survey asked respondents to rate nine different factors in terms of their effectiveness in motivating them to complete a study course or program. The first, third, and fifth points on the five-point scale of effectiveness were labeled "none," "moderate," and "great." The nine factors were described as follows:

1. Your own desire to learn (i.e., your needs and interests);
2. Exams, tests (i.e., being graded for work submitted);
3. Course assignments (e.g., research, writing, projects);
4. Interaction with other students and teachers;

5. Formal recognition (diploma, certificate, etc.) but **not** degree credit;
6. Obtaining credit towards a degree;
7. Belief that study program will lead to job promotion;
8. Belief that study program will lead to salary increase; and
9. Belief that study program will qualify you for a different job.

Table 4.17 gives the rank ordering of the factors for each group and Table 4.18 reports data on these completion factors. A comparison of the tables will show some interesting contrasts among the various groups.

Table 4.17

Rank Ordering of Factors Which Motivate Respondents to Complete a Study Program

| Completion Factor | W (n=64) | M (n=44) | LA (n=237) | LM (n=53) | S (n=50) | Total (n=448) |
|---|---|---|---|---|---|---|
| Personal desire to learn | 1 | 1 | 1 | 1 | 1 | 1 |
| Interaction - students & teachers | 2 | 3 | 2 | 3 | 2 | 2 |
| Course assignments | 3 | 2 | 3 | 6 | 4 | 3 |
| Credit towards a degree | 4 | 4 | 5 | 2 | 3 | 4 |
| Exams, tests | 5 | 5 | 4 | 4 | 6 | 5 |
| Qualify different job | 6 | 6 | 6 | 8 | 5 | 6 |
| Job promotion | 7 | 7 | 7 | 5 | 7 | 7 |
| Salary increase | 8 | 9 | 8 | 9 | 8 | 8 |
| Formal recognition (not degree) | 9 | 8 | 9 | 7 | 9 | 9 |

Table 4.17 shows that workers, missionaries, and lay-anglophone respondents all ranked motivating factors in a similar order. The missionary and lay-anglophone groups each ranked only two items in a different order than did workers, and each time the change was by one place only in the rank ordering. Students differed from workers on only two factors, so could be said to be close to the worker, missionary, and lay-anglophone groups as well. The lay-multicultural group ranked course assignments sixth in effectiveness as a motivator as compared to second, third, or fourth for the other groups. The lay-

multicultural group ranked credit towards a degree and job promotion higher on their list of motivators than did the other groups. These differences in rank ordering by the lay-multicultural group may be explained by the fact that they rated all nine factors between 3.5 and 4.6 in motivational effectiveness. It must be concluded that they considered all the factors to be highly motivating and that the position of each item in the rank ordering was not of great importance.

All the groups gave the highest rating (means between 4.4 and 4.6) to a personal desire to learn. This highest rated factor was separated from all other completion factors by at least half a point in the five-point rating scale for all groups except students, who rated four other factors within 0.6 points of a personal desire to learn. Before discussing the between-group differences identified by the one-way ANOVA and the Scheffé test results for each factor, it will be helpful to look briefly at each group's ratings of the factors.

For workers, interaction with other students and teachers was rated second highest with a rating of 4.0, substantially lower than a personal desire to learn. They rated only one other factor, course assignments, higher than 3.5, although degree credit and exams and tests were each rated at 3.4. Factors lower than this on the five-point scale of effectiveness should be interpreted as only moderately effective in motivating workers to complete a program of study.

Missionaries ranked the completion factors similarly to workers (only the second and third items were different) but rated five factors at 3.5 or higher. For missionaries, the second through fifth factors were clustered together with the remaining four rated as less than moderately effective. Lay-anglophone respondents also ranked the factors similarly to workers (only the fourth and fifth items were different) but what is of special note is that lay-anglophone respondents rated all of the factors at 3.0 or higher, and eight of the nine

Table 4.18

Effectiveness of Factors Which Motivate Respondents to Complete a Study Program

| Completion Factor | | W (n=64) | M (n=44) | LA (n=237) | LM (n=53) | S (n=50) | Total (n=448) |
|---|---|---|---|---|---|---|---|
| Personal desire to learn | | | | | | | |
| | M | 4.5 | 4.6 | 4.6 | 4.6 | 4.4 | 4.6 |
| | SD | 0.7 | 0.7 | 0.7 | 0.7 | 0.8 | 0.7 |
| Interaction with other students and teachers | M | 4.0 | 3.8 | 3.8 | 3.9 | 4.2 | 3.9 |
| | SD | 0.9 | 0.8 | 1.0 | 0.9 | 0.8 | 0.9 |
| Course assignments | | | | | | | |
| | M | 3.7 | 3.9 | 3.8 | 3.6 | 3.9 | 3.8 |
| | SD | 0.9 | 0.9 | 0.9 | 0.9 | 0.9 | 0.9 |
| Obtaining credit towards a degree | | | | | | | |
| F(4, 444) = 2.85, p<.05 | M | 3.4 | 3.7 | 3.7 | $4.1^{w}$ | 4.0 | 3.8 |
| | SD | 1.1 | 1.3 | 1.2 | 1.1 | 0.9 | 1.2 |
| Exams, tests | | | | | | | |
| F(4, 445) = 2.59, p<.05 | M | 3.4 | 3.6 | $3.8^{w}$ | 3.7 | 3.5 | 3.7 |
| | SD | 1.1 | 1.1 | 1.0 | 1.1 | 1.0 | 1.0 |
| Qualify different job | | | | | | | |
| F(4, 441) = 6.86, p<.0001 | M | 3.1 | 2.9 | $3.7^{w,m}$ | 3.5 | $3.8^{w,m}$ | 3.5 |
| | SD | 1.3 | 1.2 | 1.1 | 1.2 | 1.0 | 1.2 |
| Job promotion | | | | | | | |
| F(4, 441) = 8.57, p<.0001 | M | 2.9 | 2.6 | $3.5^{w,m}$ | $3.7^{w,m}$ | $3.4^{m}$ | 3.3 |
| | SD | 1.2 | 1.2 | 1.2 | 1.3 | 1.2 | 1.2 |
| Salary increase | | | | | | | |
| F(4, 441) = 12.89, p<.0001 | M | 2.7 | 2.2 | $3.4^{w,m}$ | $3.5^{w,m}$ | $3.0^{m}$ | 3.1 |
| | SD | 1.2 | 1.0 | 1.2 | 1.2 | 1.2 | 1.2 |
| Formal recognition (not degree) | | | | | | | |
| F(4, 443) = 8.97, p<.0001 | M | 2.6 | 2.4 | $3.0^{m}$ | $3.6^{w,m,la,s}$ | 2.8 | 2.9 |
| | SD | 1.0 | 1.1 | 1.2 | 1.1 | 1.0 | 1.1 |

Note. A 5-point scale of effectiveness was used: 1 = none, 3 = moderate, 5 = great.

$^{w, m, la, s}$ Superscript letters indicate the other member of a pair which is significantly different at the 0.100 level using the Scheffé procedure.

factors at 3.4 or higher. The lay-multicultural group rated all nine factors at 3.5 or higher but their rank ordering of factors differed from other groups. Finally, students rated five factors at 3.8 or higher, and all but one at 3.0 or higher, suggesting various sources of motivation for completion of studies.

A one-way ANOVA was done for each factor and the Scheffé procedure used to identify between-group differences. No significant between-group differences were found for three factors: personal desire to learn, interaction with other students and teachers, and course assignments. Significant between-group differences were found at the $p<.05$ level for two factors. For the factor of obtaining credit towards a degree, the lay-multicultural group rated this as significantly more effective than did workers. For exams and tests, the lay-anglophone group rated this factor significantly higher than did workers.

Significant between-group differences at the $p<.0001$ level were found for four factors. They were:

1. Qualify for a different job. Both lay-anglophone and student groups rated this significantly higher than did workers and missionaries.

2. Job promotion. Lay-anglophone, lay-multicultural, and student groups all rated this significantly higher than missionaries did. Lay-anglophone and lay-multicultural groups also rated it significantly higher than workers did.

3. Salary increase. As with Job promotion, lay-anglophone, lay-multicultural, and student groups all rated this significantly higher than missionaries did. Lay-anglophone and lay-multicultural groups also rated it significantly higher than workers did.

4. Formal recognition (but not degree credit). The lay-anglophone group rated this significantly higher than did missionaries. The lay-multicultural group rated it significantly higher than did the other four groups.

An examination of the six factors where significant between-group differences were found suggests that there is a possible division along clergy-laity lines. This may be because salary increases, job promotions, and other types of formal recognition are not perceived by workers and missionaries as significant outcomes of study programs, while they may be perceived that way by other groups. Cultural factors may also influence an individual's motivation to complete a program. For example, formal recognition such as the granting of diplomas or certificates (but not degrees) was rated significantly higher by the lay-multicultural respondents than by the other four groups. The same respondents rated obtaining credit towards a degree significantly higher than did workers. These findings suggest that some cultural groups may place higher value on those things that signify completion of a study program than do other groups, while still valuing factors such as personal growth and a stimulating learning environment.

While some inferences can be made from the data reported in Tables 4.17 and 4.18, the clustering of a number of factors with means between 3.5 and 4.0 and the large number of significant differences obtained show that motivation to complete a study program is a complex issue. While recognizing the complexity of the issue, its importance must also be noted in that a postsecondary education program designed to serve a certain population should have incorporated into it those factors which motivate the learners it is designed to serve.

Question 8 of the survey asked respondents to rate nine different study formats as to the degree of interest they would have in using the format to pursue a study program. A five-point scale was provided for respondents to indicate the degree of interest they had in each format. The first, third, and fifth points on the scale were labeled "none," "moderate," and "high," and respondents were also given the option of indicating a "no opinion" response. The study formats were the following:

1. Full-time campus studies;
2. Intensive or concentrated courses (1-6 weeks at a time);
3. Intensive 1-2 day seminars;
4. A series of one-day sessions spaced out over 2-3 months;

5. Once-per-week classes for 10-13 weeks;

6. Studying at home using **video** materials from an educational institution;

7. Studying at home using **audio** materials from an educational institution;

8. Studying at home using **computer assisted instruction** including conferencing by telephone or computer with other students and professors; and

9. A cooperative learning program where periods of study are alternated with periods of supervised (and paid) work in your area of study.

Table 4.19 presents the rank ordering of these study formats, and Table 4.20 presents the detailed ratings of the formats by each group. Table 4.19 shows some interesting differences in the rank ordering of formats by each group. First, it should be noted that students ranked full-time campus studies as the format that interested them most while no other group rated that format higher than sixth in interest. It could be assumed that this format was of great interest to those respondents who had already chosen to study in that way. It is perhaps more interesting that the other four groups did not list that format higher in their rankings, particularly when all the groups rated traditional full-time campus studies as a learning style which had great effectiveness for them (see Table 4.16). The question did not ask respondents to respond on the basis of what they considered to be realistic possibilities; it simply asked them to indicate their interest in using the format. It must be concluded that even if given the opportunity, many in the worker, missionary, lay-anglophone, and lay-multicultural groups would not choose to pursue full-time campus studies. It is also interesting to note that students ranked intensive 1-2 day seminars fifth in terms of interest while the other groups ranked that format first or second. Workers ranked once-per-week classes for 10-13 weeks sixth in terms of interest, perhaps because that kind of commitment does not fit well with their schedules.

Table 4.19

Rank Ordering of Study Formats According to Respondents' Interest

| Study Format | W (n=63) | M (n=44) | LA (n=231) | LM (n=52) | S (n=49) | Total (n=439) |
|---|---|---|---|---|---|---|
| Intensive 1-2 day seminars | 1 | 1 | 1 | 2 | 5 | 1 |
| Cooperative learning program | 2 | 3 | 2 | 1 | 2 | 2 |
| Once-per-week, 10-13 wks. | 6 | 4 | 3 | 3 | 3 | 3 |
| Intensive/concentrated courses | 3 | 2 | 5 | 5 | 4 | 4 |
| Series 1-day sessions, 2-3 mnths | 4 | 7 | 4 | 4 | 6 | 5 |
| Home study - **video** | 5 | 5 | 6 | 6 | 7 | 6 |
| Full-time campus studies | 9 | 6 | 8 | 7 | 1 | 7 |
| Home study - **computer** | 7 | 8 | 7 | 8 | 8 | 8 |
| Home study - **audio** | 8 | 9 | 9 | 9 | 9 | 9 |

Perhaps the most important observation which can be made about Table 4.20 is that only three formats were rated 4.0 or higher in terms of interest by any of the groups: intensive 1-2 day seminars by workers and missionaries, full-time campus studies by students, and cooperative learning programs also by students. This suggested that no one format would meet the needs of any group, but that a variety of formats would be needed. This also raised the question of whether there were other formats which would have been of greater interest to respondents.

Workers rated four formats as of moderate or high interest to them (3.5 or higher): intensive 1-2 day seminars, cooperative learning programs, intensive or concentrated courses, and series of 1-day sessions over 2-3 months. Missionaries rated three formats higher than 3.5 on the five-point scale of interest: intensive 1-2 day seminars, intensive or concentrated courses (1-6 weeks), and cooperative learning programs. Lay-anglophone persons rated four formats at 3.5 or higher: intensive 1-2 day seminars, cooperative learning programs, once-per-week classes over 10-13 weeks, and series of 1-day sessions over 2-3 months. The lay-multicultural group rated only three formats at 3.5 or higher:

cooperative learning programs, intensive 1-2 day seminars, and once-per-week classes for 10-13 weeks.

While students rated only three formats as of moderate or high interest (3.5 or higher), it is important to note that their top-rated format, full-time campus studies, was ranked anywhere from sixth to ninth by the other groups. In addition, full-time campus studies was rated higher by students (4.4) than any other format was rated by any other group. It is also important to note that the one-way ANOVA and the Scheffé procedure for each study format revealed that all except one of the significant between-group differences on any of the study formats were between students and one or more of the other four groups.

Of the significant between-group differences, the following are highlighted:

1. Intensive 1-2 day seminars. Workers, missionaries, and lay-anglophone respondents rated this format as of significantly greater interest than did students.
2. Intensive or concentrated courses (1-6 weeks at a time). Missionaries rated this format as of significantly greater interest than did lay-anglophone respondents.
3. Series of 1-day sessions over 2-3 months. Workers, lay-anglophone, and lay-multicultural respondents rated this format as of significantly greater interest than did students.
4. Full-time campus studies. As mentioned above, students rated this format significantly higher than did the other four groups.

The findings on preferred study formats both support the findings on effective learning styles (see Table 4.16) and add another dimension. Not only did respondents give the highest effectiveness ratings to learning styles that involved groups of students with teachers or leaders, they also preferred study formats that combined group settings with adaptability to their existing responsibilities. Thus home study options that did not involve

Table 4.20

Respondents' Interest in Using Certain Study Formats

| Study Format | | W (n=63) | M (n=44) | LA (n=231) | LM (n=52) | S (n=49) | Total (n=439) |
|---|---|---|---|---|---|---|---|
| Intensive 1-2 day seminars | | | | | | | |
| F(4, 440) = 4.61, p<.001 | M | $4.1^{s}$ | $4.0^{s}$ | $3.8^{s}$ | 3.6 | 3.2 | 3.8 |
| | SD | 0.9 | 1.2 | 1.1 | 1.3 | 1.2 | 1.2 |
| Cooperative learning program | | | | | | | |
| | M | 3.9 | 3.7 | 3.6 | 3.7 | 4.1 | 3.7 |
| | SD | 1.0 | 1.1 | 1.3 | 1.4 | 1.1 | 1.2 |
| Once-per-week classes, 10-13 weeks | | | | | | | |
| | M | 3.2 | 3.4 | 3.6 | 3.5 | 3.6 | 3.5 |
| | SD | 1.3 | 1.2 | 1.2 | 1.1 | 1.1 | 1.2 |
| Intensive/concentrated courses | | | | | | | |
| F(4, 438) = 4.12, p<.01 | M | 3.5 | $3.9^{la}$ | 3.2 | 3.3 | 3.4 | 3.3 |
| | SD | 1.3 | 1.3 | 1.3 | 1.3 | 1.2 | 1.3 |
| Series 1-day sessions over 2-3 months | | | | | | | |
| F(4, 433) = 5.28, p<.001 | M | $3.5^{s}$ | 2.9 | $3.5^{s}$ | $3.4^{s}$ | 2.7 | 3.3 |
| | SD | 1.2 | 1.2 | 1.2 | 1.2 | 1.2 | 1.2 |
| Home study - **video** | | | | | | | |
| F(4, 438) = 2.64, p<.05 | M | $3.3^{s}$ | 3.3 | 3.0 | 3.1 | 2.6 | 3.1 |
| | SD | 1.2 | 1.3 | 1.2 | 1.4 | 1.0 | 1.2 |
| Full-time campus studies | | | | | | | |
| F(4, 434) = 13.17, p<.0001 | M | 2.8 | 3.2 | 2.8 | 3.0 | $4.4^{w,m,la,lm}$ | 3.0 |
| | SD | 1.5 | 1.4 | 1.6 | 1.6 | 0.9 | 1.6 |
| Home study - **computer assisted** | | | | | | | |
| | M | 3.1 | 2.9 | 3.0 | 2.9 | 2.6 | 2.9 |
| | SD | 1.3 | 1.0 | 1.3 | 1.4 | 1.0 | 1.3 |
| Home study - **audio** | | | | | | | |
| F(4, 435) = 3.29, p<.01 | M | $3.0^{s}$ | 2.7 | 2.5 | 2.7 | 2.2 | 2.6 |
| | SD | 1.2 | 1.2 | 1.2 | 1.2 | 0.9 | 1.2 |

Note. A 5-point scale of interest was used: 1 = none, 3 = moderate, 5 = high.

$^{w,\ m,\ la,\ lm,\ s}$ Superscript letters indicate the other member of a pair which is significantly different at the 0.100 level using the Scheffé procedure.

group study were rated as moderately interesting or less than moderately interesting, even though they could be adapted to virtually any work schedule. Similarly, full-time campus studies were rated as moderately or less than moderately interesting by all groups except students. In contrast, the finding that workers, missionaries, and lay-anglophone respondents all expressed significantly higher interest in intensive 1-2 day seminars than did students suggests that these groups prefer a study format that is more adaptable to a full schedule of work and home responsibilities while at the same time allowing study in a group with a leader. The same is true of the finding that workers, lay-anglophone and lay-multicultural respondents rated series of 1-day sessions over 2-3 months as of greater interest than did students. It should also be noted that all of these findings on preferred study formats may be biased towards those formats which were more familiar to respondents as it could be assumed that respondents would indicate greater interest in formats which have proven to be effective for them in the past and less interest in formats which they had not experienced.

The finding that missionaries expressed significantly higher interest than did lay-anglophone respondents in intensive 1-6 week courses can be explained by the fact that this study format is much more adaptable to the missionary's schedule than to the schedule of a lay person with a full-time job in a secular position.

## Opinions Regarding Postsecondary Education in the Alliance

Questions 9-11 of the survey were designed to measure respondents' opinions regarding postsecondary education in the Alliance as it is related to the concept of an equipping network. Data from these questions are presented in Tables 4.21 through 4.23.

Question 9 asked for the respondent's opinion regarding the desirability of four options for postsecondary education in The Christian and Missionary Alliance in Canada. A five-point scale was provided for respondents to indicate the degree of desirability of each option, with the first, third, and fifth points on the scale labeled "low," "moderate," and "high." The options listed were:

1. No changes from what is currently available;
2. Offer more study possibilities (for example, Arts degrees) by **expanding or modifying** the purposes of the existing Alliance educational institutions;
3. Offer more study possibilities (for example, Arts degrees) by **creating new** educational institutions within The Christian and Missionary Alliance; and
4. Offer more study possibilities by developing an **Equipping Network** linking both Alliance and non-Alliance educational agencies.

Table 4.21 gives the data on ratings of desirability by respondent groups.

The development of an equipping network was given the highest rating by all four groups (means between 3.9 and 4.1, standard deviations of 1.0 or 1.1). The option of making no changes was given the lowest rating by all groups except missionaries, who rated creating new institutions even lower than no changes. The two options of expanding or modifying existing institutions and creating new institutions were rated as moderately desirable at best (a rating of 3.5 was given by only one group to one of these options).

It should be noted that the findings reported in Table 4.21 may have been biased by the fact that respondents were told in the introductory comments to the survey that the equipping network concept had already been approved by the denomination's General Assembly in 1992. Respondents may have rated the equipping network option as desirable because it was perceived to be the direction the denomination wished to go.

A one-way ANOVA indicated significant between-group differences on two options and the Scheffé procedure identified the groups involved. The significant differences were:

1. Expanding or modifying existing institutions. Lay-anglophone, lay-multicultural, and student groups all rated this option significantly higher than did workers.
2. Creating new institutions. Lay-anglophone and lay-multicultural groups rated this option significantly higher than did workers. Lay-anglophone, lay-

multicultural, and student groups also rated it significantly higher than did missionaries.

Table 4.21

Desirability of Postsecondary Education Options in The Christian and Missionary Alliance

| Option | | W (n=60) | M (n=41) | LA (n=221) | LM (n=50) | S (n=48) | Total (n=420) |
|---|---|---|---|---|---|---|---|
| Equipping Network | | | | | | | |
| | M | 4.1 | 4.1 | 4.0 | 4.0 | 3.9 | 4.0 |
| | SD | 1.0 | 1.1 | 1.1 | 1.0 | 1.0 | 1.1 |
| Expanding or modifying institutions | | | | | | | |
| F(4, 419) = 6.31, p<.0001 | M | 2.5 | 2.8 | $3.2^{w}$ | $3.5^{w}$ | $3.4^{w}$ | 3.1 |
| | SD | 1.2 | 1.4 | 1.2 | 1.1 | 1.4 | 1.3 |
| Creating new institutions | | | | | | | |
| F(4, 423) = 7.87, p<.0001 | M | 2.3 | 2.0 | $2.9^{w,m}$ | $3.3^{w,m}$ | $2.8^{m}$ | 2.7 |
| | SD | 1.3 | 1.2 | 1.3 | 1.2 | 1.5 | 1.4 |
| No changes | | | | | | | |
| | M | 2.0 | 2.3 | 2.2 | 2.3 | 2.3 | 2.2 |
| | SD | 1.2 | 1.2 | 1.2 | 1.2 | 1.2 | 1.2 |

Note. A 5-point scale of desirability was used: 1 = low, 3 = moderate, 5 = high.

$^{w,\,m}$ Superscript letters indicate the other member of a pair which is significantly different at the 0.100 level using the Scheffé procedure.

These data again show a clergy-laity split. While all groups agreed that the equipping network was desirable and that the option of making no changes to the denominational postsecondary system was not very desirable, they did not agree on the other two options. The ratings indicated that all groups would rather expand or modify existing institutions than create new ones. Further, lay-anglophone and student groups saw the option to expand or modify existing institutions as moderately desirable, lay-multicultural respondents saw it as highly desirable, while workers and missionaries saw it as less than moderately desirable. It would be unwise to speculate on the reasons for these differences of opinion, but it is important to note that lay members of the denomination rated some expansion or modification of the existing system as more desirable than did clergy members.

Question 10 of the survey asked respondents to estimate the degree to which certain attitudes were prevalent among members of The Christian and Missionary Alliance. It should be emphasized, therefore, that the data reported in Table 4.22 are not direct measures of these attitudes, but estimates on the part of the respondents. A five-point scale was provided for respondents to indicate their estimate of the prevalence of each attitude, with the first, third, and fifth points on the scale labeled "low," "moderate," and "high." Respondents were also given the option of choosing "no opinion" as a response. The attitudes which respondents were asked to evaluate were:

1. Members' **satisfaction** with their ability to obtain the kind of postsecondary education they want for themselves and their families in the current situation, whether or not in denominational schools (labeled "Satisfaction with existing options" in Table 4.22);
2. Members' **desire** to have educational **institutions** within The Christian and Missionary Alliance which offer programs in disciplines other than church related ministries (labeled "Desire for other types of inst'ns" in Table 4.22);
3. Members' **desire** to have an **Equipping Network** which would link Christian postsecondary institutions both in and outside the denomination, increasing study options and facilitating transfer of credits for Alliance students (labeled "Desire to have equipping network" in Table 4.22);
4. **Willingness** of students and their families to pay higher fees in order to obtain postsecondary education with a distinctly Christian approach to learning (labeled "Willingness to pay higher **fees**" in Table 4.22); and

5. **Willingness** of church members who do not directly benefit from the denominational postsecondary system to increase their financial support in order to expand the system (labeled "Willingness to increase **support**" in Table 4.22).

Table 4.22 clearly shows that the attitude rated most prevalent by all groups of respondents was the desire to have an equipping network. It should be noted, however, that, as with the data reported in Table 4.21, the respondents may have been influenced by the introductory paragraphs of the survey in their responses to this question. Those paragraphs indicated that the concept of an equipping network had been approved by the General Assembly of the denomination. This may have biased the judgment of the respondents on this item.

Members' satisfaction with their ability to obtain the kind of postsecondary education they want for themselves and their families in the current situation received a moderately high prevalence rating by all groups with no significant differences among the groups. It is important to note that this attitude was estimated by three groups to be only slightly more prevalent than a desire to have other types of postsecondary institutions within the denomination. Workers saw the desire to have other types of institutions as much less prevalent than satisfaction with existing options, while lay-multicultural respondents were the only group which rated the desire for other types of institutions as more prevalent than satisfaction with existing options. Satisfaction with existing options was also estimated by all groups to be more prevalent than the last two attitudes rated by participants: the willingness to pay higher fees in order to have a distinctly Christian education, and the willingness to increase financial support in order to expand the denominational system. The fact that prevalence ratings of 3.5 or higher were recorded in only 2 of 24 cells for attitudes other than the desire to have an equipping network indicated that respondents generally did not perceive those attitudes to be strongly held by denominational members.

Table 4.22

Respondents' Estimate of the Prevalence of Certain Attitudes among Members of The Alliance

| Attitude | | W (n=55) | M (n=38) | LA (n=209) | LM (n=48) | S (n=43) | Total (n=393) |
|---|---|---|---|---|---|---|---|
| Desire to have equipping network | | | | | | | |
| | M | 3.8 | 4.2 | 3.8 | 4.0 | 3.8 | 3.9 |
| | SD | 1.0 | 0.8 | 1.1 | 1.1 | 1.2 | 1.1 |
| Satisfaction with existing options | | | | | | | |
| | M | 3.3 | 3.3 | 3.2 | 3.3 | 3.5 | 3.3 |
| | SD | 0.9 | 0.7 | 1.1 | 1.3 | 0.9 | 1.0 |
| Desire for other types of inst'ns. | | | | | | | |
| F(4, 377) = 5.80, p<.001 | M | 2.5 | 3.1 | $3.1^{w}$ | $3.7^{w}$ | $3.2^{w}$ | 3.1 |
| | SD | 1.1 | 1.1 | 1.2 | 1.2 | 1.3 | 1.2 |
| Willingness to pay higher **fees** | | | | | | | |
| | M | 2.7 | 2.8 | 3.0 | 3.0 | 2.8 | 2.9 |
| | SD | 1.0 | 1.0 | 1.1 | 1.3 | 1.3 | 1.1 |
| Willingness to increase **support** | | | | | | | |
| F(4, 381) = 5.33, p<.001 | M | 2.3 | 2.2 | 2.4 | $3.0^{w,m,la}$ | 2.7 | 2.5 |
| | SD | 1.0 | 0.9 | 0.9 | 1.1 | 1.1 | 1.0 |

Note. A 5-point scale was used to indicate degree of prevalence: 1 = low, 3 = moderate, 5 = high.
$^{w,\ m,\ la}$ Superscript letters indicate the other member of a pair which is significantly different at the 0.100 level using the Scheffé procedure.

A one-way ANOVA and the Scheffé procedure were conducted for each attitude rated. Significant between-group differences were detected on two attitudes:

1. Desire to have institutions within the denomination offering programs in disciplines other than church related ministries. The lay-anglophone, lay-multicultural, and student groups rated this attitude as significantly more prevalent than did workers. The lay-multicultural group rated this attitude as highly prevalent, while the lay-anglophone and student groups rated it as only moderately

prevalent. Missionaries also rated this attitude as moderately prevalent among members, though their rating was not significantly higher than the rating by workers, probably because of the low number in the sample of missionaries as compared to lay-anglophone respondents.

2. Willingness of church members who do not directly benefit from the denominational postsecondary system to increase their financial support in order to expand the system. The lay-multicultural group rated this attitude as significantly more prevalent than did workers, missionaries, and lay-anglophone groups.

Despite the fact that Table 4.22 reports respondents' estimates of other members' attitudes, the findings suggested several important considerations:

1. Members seem to be moderately satisfied with their ability to obtain the kind of postsecondary education they desire.

2. Members seem to have only a moderate desire to have institutions in the Alliance offering studies other than church related ministries.

3. Members do not seem to have great willingness to pay higher fees or increase contributions in order to have a denominational system that is substantially different than what is already available.

Table 4.23 reports the opinions of respondents regarding which agency or office of The Christian and Missionary Alliance should be primarily responsible for the administration of the equipping network. With only one exception (the lay-multicultural group), each group gave the largest number of votes to Canadian Bible College and Theological Seminary as the agency which should administer the network. However, the fact that "no opinion" received the largest number of votes in the lay-multicultural group and the second largest number of votes in two other groups indicated that a substantial number of respondents did not feel qualified to make a selection on the question. It should also be noted that less than 50% of the three non-clergy groups selected the College and Seminary to administer the network. A substantial number of the "Other" agencies suggested in the free response option involved either a combination of two or more of the other agencies listed or the appointment of an independent board to administer the network.

Table 4.23

Respondents' Opinion of Appropriate Agency to Administer Network

| Agency | W (n=65) % | M (n=45) % | LA (n=238) % | LM (n=54) % | S (n=50) % | Total (n=452) % |
|---|---|---|---|---|---|---|
| Canadian Bible College/Theol. Sem. | 54 | 62 | 41 | 33 | 38 | 44 |
| No Opinion | 23 | 9 | 28 | 43 | 26 | 27 |
| National Church Education Committee | 17 | 18 | 20 | 15 | 32 | 20 |
| National Office of the CMA | 14 | 20 | 13 | 13 | 24 | 15 |
| Other | 8 | 9 | 6 | 4 | 14 | 7 |

Note. Any one category may total more than 100% as respondents may have indicated more than one option.

Questions 17 and 18 of the survey were included only in those surveys sent to missionaries and were designed to ascertain specific interests and desires of missionaries with regard to postsecondary education.

Question 17 asked missionary respondents to indicate how interested they were in taking further studies or courses of interest to them using the following scale:

1. Not at all;
2. A little;
3. Moderately;
4. Considerably; and
5. Highly.

A total of 44 missionaries responded to the question. Only four (9%) indicated no interest or a little interest. Moderate interest was expressed by 21%, considerable interest by 39% and high interest by 32%. Thus, 70% indicated considerable or high interest in further studies.

Question 18 followed up on the previous question by asking missionary respondents to indicate how interested they would be in actually starting studies under four different options. Table 4.24 indicates the interest of the 43 missionary respondents in each of the following options based on a five-point scale of interest with the first, third, and fifth points in the scale labeled "none," "moderate," and "high" respectively:

1. Current study leave system as you understand it;
2. Increased funding for study during furlough, along with some reduction in furlough responsibilities;
3. Intensive courses (1-2 weeks) with other missionaries in your region of service, during your ministry overseas; and
4. Distance education (using video, computer assisted instruction, etc.) during your ministry overseas.

Table 4.24

Missionaries' Interest in Various Study Options

| Option | Interest<br>None | | Moderate | | High |
|---|---|---|---|---|---|
| | 1<br>% | 2<br>% | 3<br>% | 4<br>% | 5<br>% |
| Intensive courses (1-2 weeks) while overseas | 2 | - | 19 | 30 | 49 |
| Distance education while overseas | 2 | 16 | 30 | 30 | 21 |
| Increased funding for studies during furlough | 5 | 16 | 23 | 35 | 21 |
| Current study leave system | 32 | 32 | 7 | 20 | 10 |

Note. A 5-point scale of interest was used: 1 = none, 3 = moderate, 5 = high.

Examination of the table shows that 98% of missionaries expressed moderate to high interest in intensive 1-2 week courses while overseas, 81% expressed moderate to high interest in pursuing distance education courses while overseas, 79% were moderately or highly interested in increased funding for studies during furloughs, while only 37% had moderate to high interest in the current study leave system.

The data obtained from the two questions addressed uniquely to missionaries show that 70% were considerably or highly interested in further studies but not very interested in the current study leave system. Rather they were very interested in options which could be made available to them through the equipping network.

## Summary

This chapter presented the data obtained from the member survey portion of the research in two sections: description of the respondents and respondents' opinions and desires. It was noted that because of the sampling procedures employed, the data could not be combined to obtain a picture of the entire respondent group, but that each group was examined separately and the data compared.

Description of the respondents. There were approximately 60% males and 40% females in each group except workers and missionaries, where the percentages reflected the proportion of males and females in the population of the groups. Approximately 80% of respondents were married and 20% single, except in the workers (94% married) and students (68% single) groups where the data reflected the special nature of those populations. Data on the age of respondents showed that the Alliance missionary force tended to be slightly older than the official workers of the denomination, and that the cultural and linguistic groups represented in the lay-multicultural category tended to be younger than those in the lay-anglophone, missionary, and workers categories.

A minimum of 61% of workers, missionaries, and lay-multicultural respondents had more than four years of postsecondary education, and 14% or less of each group had no postsecondary education. Between 70 and 77% of workers, lay-anglophones, and students lived in cities of 250,000 or less, while 59% of missionaries and 46% of lay-multicultural respondents lived in cities of over 500,000.

At least 61% of workers, lay-anglophone, and lay-multicultural respondents attended churches with Sunday morning attendances of 300 or less, compared with 50% of students. At least 65% of workers, lay-anglophones, and students attended churches with three or fewer paid ministry staff, while 95% of lay-multicultural respondents did so. Approximately 20% of lay-anglophone and student respondents reported spending more than 10 hours per week in ministry activities, compared with 30% of lay-multicultural respondents.

When asked to indicate the field of study or discipline area of courses or programs taken in the two years preceding the survey, 51% of workers, 36% of missionaries, and 86% of students indicated studying theology and ministry, compared with 19% or less for the two lay groups. Other disciplines indicated by 10% or more of at least three groups were arts and humanities and education. Business and technical education were both studied by at least 13% of each of the lay groups. When asked to indicate the type of study programs undertaken in the two years preceding the survey, all groups except students indicated personal enrichment and in-service or continuing professional education as the primary types of courses. As expected, the primary types of study for students were undergraduate or graduate programs at colleges or universities. At least 13% of workers, missionaries, and lay-multicultural respondents also indicated taking master's level courses. The delivery methods most frequently used by respondents in the two years preceding the survey were seminars and full-time day courses. Other methods used by 15% or more of at least three groups were night courses and concentrated or intensive 1-2 week courses. Self-directed study and correspondence programs were used by at least 13% of three or more groups.

Respondents' opinions and desires. It was determined that respondents believed it to be of great importance to be able to study theology and ministry and counselling in institutions of higher education that emphasized a Christian approach to all learning, and of high importance to be able to study social sciences, education, and communications and media. It was also determined that at least 47% of respondents (other than missionaries) reported that they lived within 300 kilometres of Christian institutions which offered theology and ministry, counselling, arts and humanities, social sciences, and education.

All groups of respondents identified two learning styles as having great effectiveness for them: working in a group with a teacher or leader, and traditional full-time campus studies. Distance education was rated by all groups as being moderately effective. When asked to indicate the effectiveness of certain factors in motivating them to complete a study program, all groups indicated a personal desire to learn as of great effectiveness. Two factors rated as highly effective by all groups were interaction with other students and teachers and course assignments. Three other factors were rated as highly effective by at least three groups: obtaining credit towards a degree, exams or tests, and the expectation of qualifying for a different job.

It was determined that there was little consensus among respondents on study formats of interest to them. Students indicated great interest in full-time campus studies and in cooperative learning programs. Workers and missionaries indicated great interest in intensive 1-2 day seminars. High interest was indicated by at least three groups in each of three formats: intensive 1-2 day seminars, cooperative learning programs, and once-per-week classes for 10-13 weeks. It was concluded that the study formats of interest to the various groups tended to be formats which would fit well with the work patterns or schedules of those groups.

The data on the desirability of four different options for the development of postsecondary education in the denomination showed a clergy-laity split. All groups agreed that establishing the equipping network was desirable and that expanding or modifying existing institutions was more desirable than creating new ones. However, the lay groups saw the option of expanding or modifying existing institutions as either moderately or highly desirable, while workers and missionaries saw it as less than desirable.

On the topic of attitudes among members in the denomination, all groups rated the desire to have an equipping network as of either high or great prevalence, though this finding may have been biased by comments in the introduction to the survey. At least three groups believed each of two other attitudes were moderately prevalent: satisfaction with existing options in postsecondary education, and the desire to have postsecondary institutions in the denomination offering studies in areas other than church related ministries. Three or more groups estimated two attitudes to be less than moderately prevalent in the denomination: the willingness of students and their families to pay higher fees in order to obtain postsecondary education with a distinctly Christian approach to learning, and the willingness of church members who do not directly benefit from the denominational postsecondary system to increase their financial support in order to expand the system.

The data showed that there was little consensus on the question of which agency or office of the denomination should be primarily responsible for administering the network. While a minimum of 33% of the respondents in each group selected Canadian Bible College and Theological Seminary as the appropriate agency, 23% or more in each group except missionaries indicated they had no opinion.

Finally, in two questions asked only of missionaries, it was determined that 70% of missionaries had considerable or high interest in taking further studies or courses of interest to them, and that 98% of missionaries expressed moderate to high interest in intensive 1-2 week courses while overseas, 81% expressed moderate to high interest in pursuing distance education courses while overseas, 79% were moderately or highly interested in increased funding for studies during furloughs, while only 37% had moderate to high interest in the current study leave system.

# Chapter 5

## Delphi Results

This chapter presents the data obtained from the policy Delphi portion of the research. The Delphi participants, the development of the three rounds of the Delphi, and the administration of the process have been described in chapter 3. This chapter focuses on the 24 summary statements and the 14 emerging theme propositions which were the basis for discussion in the second and third rounds of the Delphi. Each set of statements or propositions is discussed in a separate section. The items are presented in descending order of desirability as determined during the third round of the process.

## Summary Statements

As reported in chapter 3, the 24 summary statements or propositions which are discussed in this section were prepared on the basis of responses to the first round of the Delphi study. In round 1, participants were asked to identify important features or characteristics of a possible equipping network as they conceived it. The statements were then rated on a four-point scale of desirability (see Table 5.1) in the second round and opportunity for comments was given. In the third round, participants were given a list of propositions sorted in descending order of desirability based on the mean rating for each item in round 2. The list gave the mean, mode, and standard deviation for each item plus a representative sample of comments for each item which had a standard deviation greater than 0.7. Participants then rated each item once more on the basis of this information. The discussion below reports the mean and standard deviation for each item on each round and a brief summary of comments made by participants. For purposes of discussion, mean ratings over 3.5 will be interpreted to indicate very desirable features of the network, ratings between 3.0 and 3.4 will be interpreted to indicate desirable features, ratings between 2.5 and 2.9 will be interpreted to indicate less desirable features, and ratings under 2.5 will be interpreted to indicate undesirable features.

Table 5.1

Scale of Desirability Used in Delphi Rounds 2 and 3

| Rating | Meaning |
|---|---|
| 1. Very Undesirable | - Will have a major negative effect<br>- Not justifiable as part of network |
| 2. Undesirable | - Will have a negative effect<br>- May only be justified as by-product of very desirable item |
| 3. Desirable | - Will have a positive effect and little or no negative effect<br>- Beneficial<br>- Desirable in conjunction with other items |
| 4. Very Desirable | - Will have a very positive effect and little or no negative effect<br>- Extremely beneficial<br>- Very desirable as part of network |
| NJ. No Judgment | - (Please use sparingly) |

## Very Desirable Features of the Network

Items which were rated at 3.5 or higher on the desirability scale were judged to be very desirable features of the network in the opinion of the participants. Table 5.2 gives the ratings for these very desirable items. Mean ratings for all but one of the items in Table 5.2 increased very slightly from the second to the third round, while the standard deviations for all but two decreased very slightly indicating a slight increase in the degree of consensus among participants.

Several participants commented that item B13 was "a given" in the sense that it should be assumed that the network would emphasize the advancement of the Kingdom of

God. Some disagreed, however, and argued that the network should not take over the mandate of the church but should be simply a facilitator in the area of education.

Table 5.2

Features Rated Very Desirable by Participants

| | Round 2 | | Round 3 | |
|---|---|---|---|---|
| Item | M | SD | M | SD |
| B 13. should emphasize the advancement of the Kingdom of God. | 3.8 | 0.5 | 3.9 | 0.4 |
| B1. The Alliance needs a philosophy of education to undergird the network. | 3.7 | 0.7 | 3.8 | 0.6 |
| B6. should allow for multiple models for learning. | 3.6 | 0.5 | 3.7 | 0.5 |
| B15. should provide comprehensive information and counsel regarding educational opportunities for Alliance people. | 3.5 | 0.6 | 3.7 | 0.5 |
| B18. should serve all cultural and linguistic groups in CMA | 3.6 | 0.6 | 3.7 | 0.5 |
| B24. should have systems in place to ensure that it is responsive to the needs of users and potential users. | 3.6 | 0.6 | 3.6 | 0.5 |
| B9. should be multicultural. | 3.4 | 0.6 | 3.5 | 0.6 |
| B8. should emphasize the responsibility of the local church in the selection and support of individuals in ministry preparation. | 3.3 | 0.8 | 3.5 | 0.7 |

Note. A 4-point scale was used: 1 = very undesirable, 2 = undesirable, 3 = desirable, 4 = very desirable.

The development of a philosophy of education to undergird the network (B1) was also considered very desirable. One participant pointed out that the denomination needed this with or without the network.

Participants affirmed the desirability of allowing for multiple models for learning in the network (B6). This concept was seen to be one of the strengths of the network idea and was termed "a must" by some. Others warned that an excessive number of alternative models could be a liability and that alternative models would have to be carefully examined for their educational benefits.

The provision of educational information and counselling (B15) was seen to be a very important component of the network. One person stressed that there should be a centralized information data bank but that the counselling would have to be provided to the network users where they are.

The goal of serving all cultural and linguistic groups in the denomination (B18) was rated as highly desirable, though several participants raised the issue of the costs involved in attaining it. One participant suggested that it was not realistic to think of serving all groups until the network was fully operational. Similar concerns were raised about item B9, though the point was made that the network should reflect the multicultural reality of the denomination.

It was clear from the ratings of item B24 that participants believed that the network should be responsive to users and potential users. Several persons warned that creating excessive bureaucracy would tend to make the network less responsive than it might otherwise be.

While the rating for item B8 went up in round 3 some concern was expressed over the ability of local churches to carry out what respondents saw as their responsibility in the selection and support of individuals in ministry preparation. One participant stated that many local churches had too narrow a vision of what ministry entails to be able to wisely guide each individual. Another affirmed that local churches should become more aware of how to lead their people into preparation and ministry but that they should not limit access to training through a screening process.

### Desirable Features of the Network

Items with mean ratings between 3.0 and 3.5 on the scale of desirability were considered to be desirable features of the network. It is interesting to note that the mean ratings and standard deviations of all but one of the items in this category either remained the same or dropped very slightly during the third round of the Delphi. This would suggest that while the changes in ratings were not substantial, there was a slight movement towards greater consensus and that the movement was in the direction of seeing these items as slightly less desirable than they were considered to be during the second round. Table 5.3 reports the items with their ratings.

Table 5.3

Features Rated Desirable by Participants

| Item | Round 2 M | Round 2 SD | Round 3 M | Round 3 SD |
|---|---|---|---|---|
| B2. should emphasize spiritual formation. | 3.4 | 0.6 | 3.3 | 0.6 |
| B5. should emphasize in-ministry learning (internships, etc.). | 3.3 | 0.7 | 3.3 | 0.6 |
| B19. should be closely linked to CBC/CTS. | 3.4 | 0.8 | 3.2 | 0.8 |
| B12. should emphasize the development of the individual. | 3.3 | 0.7 | 3.2 | 0.6 |
| B10. should be people-focused. | 3.3 | 0.7 | 3.2 | 0.7 |
| B17. should include overseas churches of the CMA. | 3.1 | 0.9 | 3.1 | 0.8 |
| B11. should affirm education in secular institutions. | 3.0 | 0.8 | 3.1 | 0.7 |
| B23. should recognize (officially or semi-officially) certain existing institutions for the provision of non-ministry education for Alliance people. | 3.0 | 0.8 | 3.0 | 0.8 |

Note. A 4-point scale was used: 1 = very undesirable, 2 = undesirable, 3 = desirable, 4 = very desirable.

Three of the items in this group (B2, B12, B10) have to do with the individual users of the network. While the items were rated as desirable, concern was expressed that spiritual formation must be balanced with academic formation and that care must be taken to avoid excessive individualism to the detriment of the larger group--the church. Some confusion was expressed as to what it meant for an educational network to be "people-focused." One participant suggested that the focus should be on training; another that it should be on opportunities. Another person pointed out that while a focus on people was helpful, the network must still achieve its educational goals.

Certain comments during the first round of the Delphi had drawn attention to the tension between learning that takes place before entry into a profession or ministry and learning that takes place while in a profession or ministry. Two items (B4 and B5) were included in round 2 to measure participants' opinions about the desirability of emphasizing one or the other or both of these types of learning in the network. Respondents rated an emphasis on in-ministry learning (B5) as more desirable than an emphasis on pre-ministry learning (B4 was rated 2.5 on the desirability scale). While some participants argued for a balance between the two types of learning, a greater number saw in-ministry learning as the type of education which was more desirable for the network.

The mean rating of item B19 dealing with links between the network and the denominational Bible college and seminary dropped slightly between rounds 2 and 3. This seems to be evidence of the concerns expressed by a number of participants over the possibility of the schools controlling the network. Participants recognized that the network could not function properly without some kind of linkage with the college and seminary, but at the same time they emphasized the need for careful definition of relationships and close monitoring to avoid undue influence on the new network by the existing institutions.

The inclusion of overseas churches of the denomination in the network (B17) was seen as desirable though a number of participants expressed concern about three implications of this item. One concern was for the administrative load of trying to establish the network in Canada and overseas at the same time. It was suggested that overseas involvements should be a second phase in the development of the network. A second concern was the cost factor of such an emphasis. A third concern was that the network might be oriented towards a North American way of teaching and learning and that great care would have to be taken to avoid ethnic or racial bias in approach or evaluations.

Items B11 and B23 involved the issue of education in disciplines other than church-related ministry. Both items received similar ratings by participants. Some concern was expressed about the use of the word "affirm" in B11. The suggestion was made that "accept" would have been a better choice in that it would not be necessary for the network to affirm something that would take place in an institution unrelated to it. Concern was also expressed over the kind of recognition that the denomination might be understood to be giving to institutions outside the denomination. It was suggested that these institutions could be evaluated and the information made available to users of the network without giving any kind of formal recognition which could be interpreted as a type of accreditation. One respondent argued that this item was evidence that members of the denomination want the benefits of having access to certain recognized institutions without the costs associated with creating and maintaining those institutions.

### Less Desirable Features of the Network

Items with mean ratings between 2.5 and 2.9 on the desirability scale were considered to be less desirable features of the network. The mean ratings of all the items in this category dropped slightly during the third round of Delphi discussion and the standard deviations either remained the same or dropped slightly. This would suggest that there was a slight movement towards greater consensus and that the movement was in the direction of seeing these items as slightly less desirable than they were considered to be during the second round. Table 5.4 reports the items with their ratings.

The concept of allowing users to build their own programs for ministry education (item B7) raised a number of concerns among participants. The primary concern was that this could give too much independence to users. Participants suggested that it might be possible as long as guidelines, boundaries, or requirements were carefully spelled out. Other suggestions were to allow users this flexibility under the direction of counsellors or mentors. One participant observed that this kind of flexibility is good for a minority of users but hazardous for the majority.

The idea that the network should provide resources for theological training of all ages of persons in local churches (item B16) stimulated a substantial number of comments. Several thought that this would be too broad a focus, and others pointed out that the training of children and teens was the responsibility of the church, not the network. Others argued that this goal would be too ambitious and would spread the resources of the network too thinly. This item showed the greatest shift of opinion on the part of participants between the second and third rounds. The desirability rating dropped from a mean of 3.2 to 2.8 and the mode became bi-modal changing from 4.0 to 4.0 and 2.0. While 14 of 28 second round participants gave the item a rating of 4, only 9 of 29 did so on the third round. Of the remaining 20 third round participants, 8, 9, and 3 rated the item 3, 2, and 1 respectively, showing that there was little consensus on this issue. The high standard deviation of 1.0 confirmed this lack of consensus.

Table 5.4

Features Rated as Less Desirable by Participants

| | Round 2 | | Round 3 | |
|---|---|---|---|---|
| Item | M | SD | M | SD |
| B7. should allow users flexibility to build their own programs for ministry education. | 3.1 | 0.7 | 2.9 | 0.7 |
| B16. should provide resources for theological training of children, teens and adults in local churches. | 3.2 | 1.0 | 2.8 | 1.0 |
| B14. should emphasize the advancement of congregational and denominational interests | 2.8 | 0.7 | 2.7 | 0.7 |
| B3. should have a process to grant credit for experiential learning. | 2.7 | 1.0 | 2.6 | 0.9 |
| B4. should emphasize pre-service (pre-ministry) education. | 2.6 | 0.9 | 2.5 | 0.7 |

Note. A 4-point scale was used: 1 = very undesirable, 2 = undesirable, 3 = desirable, 4 = very desirable.

Several participants pointed out that item B14 was flawed in that congregational and denominational interests are often competing interests. The result was that this item could not be interpreted as it was impossible to know whether participants were rating congregational or denominational interests.

The concept of granting credit for experiential learning (B3) stimulated comments that could be grouped around three themes. One group of participants focused on the fact that only credit granting institutions should give credit for any kind of learning and that the network should therefore not do so. A second group focused on the academic complexity of assessing and granting such credits, pointing out that it is not the experience itself, but the analysis of one's experience, that is academically valuable, and warning of the danger of becoming too pragmatic. A third group emphasized that, despite the difficulties, such credits are being increasingly granted and the network should be prepared to assist users with appropriate experiential learning in finding institutions which are likely to credit this kind of learning.

As mentioned in the discussion of desirable features of the network, the idea of the network emphasizing pre-ministry education (B4) was presented in round 2 as a contrast to the idea of the network emphasizing in-ministry education (B5). Clearly, participants did not consider an emphasis on pre-ministry education to be as desirable a feature of the network as in-ministry education. Some participants commented that there should be a balance between the two emphases. Others pointed out that all education is prior to the ministry which takes place after that education and that all education is also in some sense in-ministry education as learners do not come to a learning experience without prior ministry activity. Despite these arguments which suggest that some participants saw the two items as confusing, it must be concluded that the majority of the participants understood the two items as they were intended and rated them accordingly.

### Undesirable Features of the Network

Participants rated only three items lower than 2.5 on the scale of desirability in the third round. All of the items had to do with the administration of the network. Table 5.5 reports the items and their ratings.

It was clear from the ratings of items B20, B21, and B22 in round 2 that participants believed it would be undesirable for the network to be administered by any of the three agencies mentioned. The ratings of these items in round 3 were either the same or lower than those of round 2. The mean rating of item B22 dropped from 2.2 in round 2 to 1.9 in round 3 and the standard deviation dropped from 1.0 to 0.8. This change seemed to be due to a combination of a reevaluation of the item by some participants and the fact that three participants indicated no judgment in round 2 and then apparently rated the item as a 1 or 2 in round 3. In round 3, 10 participants rated the item as very undesirable and an equal number rated it as undesirable, compared with 7 for each rating in round 2. Comments and suggestions centered around the idea that the network should be controlled by educators, but not educators with vested interests in another educational organization. The concerns which were voiced focused on the possibility of another organization controlling the network when it should be independent and flexible.

Table 5.5

Features Rated as Undesirable by Participants

| | Round 2 | | Round 3 | |
|---|---|---|---|---|
| Item | M | SD | M | SD |
| B20. should be administered by CBC/CTS. | 2.3 | 0.9 | 2.3 | 0.9 |
| B21. should be administered by the National Office of the CMA. | 2.5 | 0.9 | 2.2 | 0.9 |
| B22. should be administered by the National C.E. Committee. | 2.2 | 1.0 | 1.9 | 0.8 |

Note. A 4-point scale was used: 1 = very undesirable, 2 = undesirable, 3 = desirable, 4 = very desirable.

## Emerging Theme Propositions

As reported in chapter 3, four underlying themes emerged from the comments received during round 1 of the Delphi process. It was clear that Delphi participants held differing opinions about what the network should or should not do in each of the areas identified by the themes. The themes therefore did not indicate a general direction that the Delphi was taking, but were rather issues which required resolution. They were:

1. Education for areas other than ministry;
2. The functions of the network;
3. Responsibility for setting denominational educational policy; and
4. Ministry preparation models in the denomination.

A series of 14 propositions were prepared in order to measure participants' opinions regarding these themes. The summary statements and the emerging theme propositions were kept separate in round 2 because the theme propositions were more interpretive than the summary statements. The goal of the summary statements was to report round 1 comments back to participants for evaluation while the goal of the emerging theme propositions was to put into words certain basic themes which seemed to be underlying many of the round 1 comments but which had not been specifically expressed. In this discussion the issues addressed in the emerging theme propositions will be identified as "conceptual aspects" of the network in contrast to the "features" which were addressed by the summary statements.

In round 2, participants were asked to rate the 14 items on the same desirability scale used for the summary statements (Table 5.1). Instructions were to conceptualize a fully functioning network and then to rate the item in terms of its desirability in that network. In addition, participants were asked to rate 11 of the items on the four-point priority rating scale shown in Table 5.6. Instructions were to visualize the various stages in the development of the network and then to rate each item as to its priority in that development.

In the third round, participants were given a list of the propositions sorted in descending order of desirability based on the mean rating for each item in round 2. The list gave the mean, mode and standard deviation for the desirability rating (and for the priority rating on the 11 items rated on that scale) for each item. In addition, the list provided a representative sample of comments for each item which had a standard deviation greater than 0.7 on the desirability scale. Participants then rated each item once more on the basis of the information provided. The discussion below reports the mean and standard deviation for each item on each round and a brief summary of comments made by participants. A complete list of comments made during round 2 is found in Appendix F and a list of round 3 comments in Appendix G.

Table 5.6

Priority Rating Scale Used in Delphi Rounds 2 and 3

| Rating | Meaning |
|---|---|
| 1. No Priority | - Should not be addressed at this time |
| 2. Low Priority | - Optional item to be considered after network is functioning |
| | - Not a determining factor in initial stages |
| 3. High Priority | - Should be implemented after top priority items |
| | - Important but not essential to effective network |
| 4. Top Priority | - Must be implemented for the network to function effectively |
| | - Has direct bearing on major issues |
| | - Issue must be decided before network starts |
| NJ. No Judgment | - (Please use sparingly) |

### Very Desirable Conceptual Aspects of the Network

Items which were rated at 3.5 or higher on the desirability scale were judged to be very desirable conceptual aspects of the network in the opinion of the participants. The two aspects which were rated at this level are listed in Table 5.7.

Table 5.7

Conceptual Aspects Rated as Very Desirable by Participants

| | Desirability | Round 2 | | Round 3 | |
|---|---|---|---|---|---|
| Item | /Priority | M | SD | M | SD |
| C1. The network should focus on education for ministry. | D | 3.6 | 0.6 | 3.7 | 0.6 |
| | P[a] | | | | |
| C14. The network should facilitate discussion about new models of ministry. | D | 3.5 | 0.7 | 3.6 | 0.5 |
| | P | 3.3 | 0.9 | 3.3 | 0.8 |

Note. The scale of desirability was: 1 = very undesirable, 2 = undesirable, 3 = desirable, 4 = very desirable. The priority rating scale was: 1 = no priority, 2 = low priority, 3 = high priority, 4 = top priority.

[a] Priority rating was not requested for this item.

Comments in the first round of the Delphi focused primarily on the area of education for church-related ministries and only secondarily on other types of education. Yet in the original proposal to the denomination, the equipping network had as part of its purpose the development of greater access to education for areas other than church-related ministries. The first three of the emerging theme propositions in round 2 addressed this issue in order to ascertain participants' opinions on the topic. Item C1 was the only one of the three propositions which received a mean rating higher than 3.5.

Many of the comments on item C1 focused on the meaning of the word "ministry." Several participants expressed the idea that the definition apparently in use in the denomination was too narrow and that the concept of ministry should be broadened to include the work of Christians in the marketplace as well as the church. This uncertainty about what was meant by "ministry" in the item means that the interpretation of the data for this issue must be undertaken very carefully.

The question of models of ministry in the denomination was raised in *An Equipping Culture* (see Appendix A), the document which contained the proposal for the equipping network. The Education Commission of the denomination had talked about a vocational continuum and bi-vocational members who would spend part of their time in church-related ministries and part of their time in other work. This stimulated a number of comments in the first round of the Delphi process as participants imagined the ways in which the network could train people for ministry.

The conceptual issue which needed to be addressed in the development of the network was the role the network should take in this kind of discussion. Two items offered slightly different roles for consideration: that the network should lead the way in reconceptualizing ministry preparation (C13), or that it should facilitate discussion about new models of ministry (C14). While these items were not mutually contradictory, they did offer different roles for the network. Participants clearly chose the role of facilitator as most desirable. Participants' comments on this item focused primarily on the need to encourage and facilitate discussion of this sort without being hampered by existing institutional or structural models. Further, there was the idea that discussion of new models must be an ongoing activity as no model will be adequate for long in a constantly changing ministry environment.

### Desirable Conceptual Aspects of the Network

Items with mean ratings between 3.0 and 3.5 on the desirability scale were considered to be desirable conceptual aspects of the network. The five items in this category are listed in Table 5.8.

Table 5.8

Conceptual Aspects Rated as Desirable by Participants

| Item | Desirability /Priority | Round 2 M | Round 2 SD | Round 3 M | Round 3 SD |
|---|---|---|---|---|---|
| C5. The network should have a motivator-visionary function. | D | 3.3 | 0.8 | 3.4 | 0.5 |
| | P | 2.9 | 0.9 | 3.0 | 0.7 |
| C10. The network should not provide services where similar | D | 3.3 | 0.8 | 3.4 | 0.7 |
| (non-CMA) services exist. | P | 3.0 | 1.1 | 3.3 | 1.0 |
| C4. The network should have a broker function. | D | 3.3 | 0.8 | 3.3 | 0.8 |
| | P | 2.9 | 0.9 | 3.4 | 0.7 |
| C3. The network should be a patchwork of programs each tailor made | D | 3.1 | 1.0 | 3.2 | 0.8 |
| to deal with specific concerns. | P[a] | | | | |
| C13. The network should lead the way in reconceptualizing | D | 3.0 | 1.1 | 3.1 | 1.0 |
| ministry preparation. | P | 2.9 | 1.1 | 2.9 | 1.0 |

Note. The scale of desirability was: 1 = very undesirable, 2 = undesirable, 3 = desirable, 4 = very desirable. The priority rating scale was: 1 = no priority, 2 = low priority, 3 = high priority, 4 = top priority.

[a] Priority rating was not requested for this item.

Three of the items in this category addressed the issue of the kind of functions which should be assigned to the network. The second round document identified five potential functions of the network and asked participants to rate seven different propositions relating to these functions. The motivator-visionary function (C5) was presented as a vision-casting function in which network personnel would be more than simply facilitators; they would be catalysts for new ideas, stimulating network members to develop new educational programs or models. Comments on this item pointed out that this function complemented the broker function and supported the idea of facilitating discussion of new educational models. Comments also included a warning about the danger of empire building by network personnel if an attitude of service is not maintained. The drop in the standard deviation of this item (from 0.8 to 0.5) showed a move towards greater consensus in the third round.

Another potential function of the network was that of providing some kind of educational services. Item C10 was one of three items which addressed this issue. Some participants in round 1 of the discussion had imagined a network which provided training modules, developed curricula, sponsored intensive courses, and offered other educational services. The question raised in round 2 was at what point would the network cease to be a clearinghouse for information about member institutions and become an educational institution itself? Could the network offer some educational services such as in-service training modules or intensive courses without becoming a competitor of the institutions it was supposed to be linking in the network? Despite the fact that some participants saw the item as flawed because of the negative factor in the statement, it seemed that participants considered it to be important that the network not duplicate existing educational services. This was confirmed by the fact that the item was clarified in the third round and the ratings did not change substantially.

The broker function (C4) was presented as primarily a communications function. The network would create a database of educational opportunities and would focus on matching potential students with appropriate service providers. Information about transfer of credits would be shared, and institutions would be informed of the kinds of learning opportunities that individuals were seeking. No comments were made by participants on this item, but it was interesting to note that the priority rating of the item increased from 2.9 to 3.4 between rounds 2 and 3. This was the largest increase in desirability or priority ratings for any item and the highest priority rating for any of the emerging theme propositions.

Item C3 expressed a concern which had been raised in the first round relating to the development of the network. The point had been made that the idea of fostering an "equipping culture" that would meet the educational needs of all ages in the denomination through an equipping network would be a massive undertaking. Instead, it was suggested that an incremental approach could develop programs for specific situations and gradually develop a patchwork of programs rather than a heroic attempt to meet all the educational needs of the denomination in one all-encompassing program. Participants clearly saw this developmental approach as desirable. A number of comments pointed out that a network should not be seen as a monolithic program but as the knitting together of a variety of programs. It should be noted that the change in the standard deviation of this item (from 1.0 to 0.8) can be explained as a movement towards greater consensus by some who had either not rated the item in round 2 or had rated it quite low on the desirability scale.

The idea that the network should lead the way in reconceptualizing ministry preparation (item C13) is related to the idea of facilitating discussion about new models of ministry (item C14) which was discussed in the category of very desirable conceptual aspects of the network. The mean rating of 3.1 for this item indicated that participants believed that the network should take some initiative in this area. The comments offered on this item showed that participants were not entirely comfortable with the idea of the network being too dominant in the process of reconceptualizing ministry preparation. One participant suggested the churches should lead the way, but most were willing to see the network taking initiative as long as there would also be real discussion and networking among the various members.

### Less Desirable Conceptual Aspects of the Network

Items which received ratings between 2.5 and 3.0 on the scale of desirability were considered to be less desirable aspects of the network. Two of the four items in this group were related to the potential functions of the network. The other two items concerned the role of the network in developing denominational educational policy. Table 5.9 gives the four items and their ratings.

Table 5.9

Conceptual Aspects Rated as Less Desirable by Participants

| Item | Desirability /Priority | Round 2 M | Round 2 SD | Round 3 M | Round 3 SD |
|---|---|---|---|---|---|
| C8. The network should be a provider of some educational services. | D | 2.8 | 0.9 | 2.9 | 0.8 |
| | P | 2.5 | 1.0 | 2.5 | 0.9 |
| C12. The network should apply educational policies created at another level. | D | 2.9 | 1.1 | 2.8 | 1.0 |
| | P | 2.9 | 1.1 | 2.6 | 1.1 |
| C7. The network should have a central registration function. | D | 2.8 | 0.9 | 2.8 | 0.8 |
| | P | 2.3 | 1.0 | 2.4 | 1.0 |
| C11. The network should develop denominational educational policy. | D | 2.7 | 1.1 | 2.5 | 1.0 |
| | P | 2.5 | 1.1 | 2.3 | 1.0 |

Note. The scale of desirability was: 1 = very undesirable, 2 = undesirable, 3 = desirable, 4 = very desirable. The priority rating scale was: 1 = no priority, 2 = low priority, 3 = high priority, 4 = top priority.

The idea that the network should be a provider of some educational services (item C8) received a mean desirability rating of 2.9 and a mode of 3.0 on round 3, indicating that a substantial number of participants believed this to be a desirable aspect of the network. There was some uncertainty over the meaning of the item as any educational activity of the network could be considered to be an educational service. In the context in which the item was presented in the second round, the implication was that educational services referred to activities such as the provision of training modules and in-service courses. This was not clearly presented in the item with the result that it was difficult to understand what type of services participants thought were desirable. The fact that the idea of the network aspiring to degree-granting status (item C9) was rated as very undesirable suggested that participants believed the provision of some educational services was desirable but that it was undesirable for the network to become another postsecondary institution itself.

Items C12 and C11 were designed to ascertain the opinions of participants on the role the network should play in the development of denominational educational policy. Should the network be actively involved in developing policy, or should it simply apply policies created elsewhere in the denomination? Comments on these items focused on two aspects of the question. The first was that the network should not be regulatory in the sense of setting up another level of bureaucracy with rules and regulations. Instead it should be opportunity oriented and flexible. The second was that the network should neither develop policy nor simply apply it but rather be one of several active participants in the process.

The concept of the network having a central registration function (item C7) was suggested as a means both of helping member institutions assess the readiness of individual users of the network to undertake educational programs and of helping individuals to have a better idea of where they might fit into the postsecondary education system of the denomination. Participants saw this potential function as somewhat desirable but not highly so. The fact that no comments were offered on this item in either round 2 or round 3 and that the mean priority rating in round 3 was 2.4 suggested that participants did not see this function as a high priority item.

### Undesirable Conceptual Aspects of the Network

Items which received mean desirability ratings lower than 2.5 were considered to be undesirable conceptual aspects of the network. The three items in this category are listed in Table 5.10.

The concept of the network focusing on education for areas other than ministry (item C2) had been presented in relation to the concepts of focusing on education for ministry (item C1) and of seeing the network develop as a patchwork of programs developed for specific situations (C3). While these items were not mutually exclusive and it could be argued that the network should do all of them, the participants differentiated between the three in terms of desirability. The concept of focusing on education for areas other than ministry was rated quite low in desirability on the second round (2.6) and even lower in the third (2.4). Some participants suggested that there should be a balance between education for ministry and education for other areas. Others proposed that education for other areas should not be ignored in the network, but that it should be a secondary focus. Still others suggested that the denomination had no mandate to provide education for areas other than ministry, that there were other agencies providing that kind of education, or that such a focus would be too much during the start-up period of the network.

Table 5.10

Conceptual Aspects Rated as Undesirable by Participants

| Item | Desirability /Priority | Round 2 M | Round 2 SD | Round 3 M | Round 3 SD |
|---|---|---|---|---|---|
| C2. The network should focus on education for areas other than ministry. | D | 2.6 | 0.7 | 2.4 | 0.7 |
| | P[a] | | | | |
| C6. The network should have an accreditation function. | D | 2.5 | 0.8 | 2.4 | 0.8 |
| | P | 2.2 | 1.0 | 2.1 | 1.0 |
| C9. The network should aspire to degree-granting status. | D | 1.7 | 0.8 | 1.5 | 0.7 |
| | P | 1.6 | 0.8 | 1.3 | 0.6 |

Note. The scale of desirability was: 1 = very undesirable, 2 = undesirable, 3 = desirable, 4 = very desirable. The priority rating scale was: 1 = no priority, 2 = low priority, 3 = high priority, 4 = top priority.
[a] Priority rating was not requested for this item.

The possibility of the network having an accreditation function (item C6) had been presented in round 2 as a potential activity of the network. It had been suggested that rather than having each of several member institutions assessing the value of programs like local church lay training courses, the network might do the work on behalf of the various institutions and each member institution would be encouraged to give credits for such courses on the basis of the network's evaluation. It was also suggested that the network might become involved in giving official or quasi-official denominational endorsement of educational institutions outside the denomination. It was pointed out during the second round that the item conflated two distinct options: assessment of courses or programs and assessment of institutions. For the third round participants were asked to rate the concept of assessment of institutions. As shown in Table 5.10, participants rated this item as undesirable on both rounds of discussion. One participant commented that at best the network should facilitate accreditation rather than becoming some kind of accreditation agency.

The suggestion that the network should aspire to degree-granting status (item C9) was one of three items designed to ascertain participants' opinions about the extent to which the network should offer educational services. Clearly participants believed that aspirations to degree-granting status would be undesirable. This item received the lowest rating of any item in the Delphi process. One participant specifically commented that the network should not be an institution.

## Summary

This chapter presented the data obtained from the policy Delphi portion of the research. The presentation focused on the 24 summary statements and the 14 emerging theme propositions which were the basis for discussion in the second and third rounds of the Delphi. For purposes of discussion, items addressed by the summary statements were termed "features" of the network, and items addressed by the emerging theme propositions were termed "conceptual aspects" of the network. The features of the network were discussed first under the following four headings based on participants' ratings in round 3 of the Delphi: very desirable features, desirable features, less desirable features, and undesirable features. The conceptual aspects of the network were then discussed using the same approach.

Features. Participants considered it very desirable that the denomination develop a philosophy of education to undergird the network and that the network should emphasize the advancement of the Kingdom of God. At the same time, it was considered very desirable that the network should emphasize the responsibility of the local church in the selection and support of individuals in ministry preparation. It was also considered very desirable that the network be multicultural and serve all cultural and linguistic groups within the denomination. On the more pragmatic side, it was considered very desirable that the network allow for multiple models of learning, have systems in place to ensure that it is responsive to the needs of users and potential users, and provide comprehensive information and counsel regarding educational opportunities for Alliance people.

Participants considered it desirable that the network emphasize in-ministry learning (in contrast to pre-ministry learning which was considered less desirable), and that it should be people focused, emphasizing spiritual formation and the development of the individual. Organizationally, it was considered desirable that the network be closely linked to Canadian Bible College and Canadian Theological Seminary, and that it include overseas churches of the denomination. Finally, it was considered desirable that the network affirm education in secular institutions (though there was some uncertainty over the meaning of "affirm"), and that it recognize in some way certain existing institutions for the provision of non-ministry education for Alliance people, though it was not clear what form that recognition should take.

The three features rated as undesirable by participants all related to the administration of the network. Delphi participants believed it would be undesirable for the network to be administered by the denominational college and seminary, by the national office of the denomination, or by the national church education committee of the denomination. Emphasis was placed on the network being independent and flexible.

Conceptual aspects. The 14 items termed conceptual aspects of the network related to the following four themes which had emerged from the comments received during the first round of the Delphi:

1. Education for areas other than ministry;
2. The functions of the network;
3. Responsibility for setting denominational educational policy; and
4. Ministry preparation models in the denomination.

Respondents were asked to rate all 14 items on a four-point scale of desirability and 11 of the 14 on a four-point priority rating scale.

Participants rated two conceptual aspects of the network as very desirable: that the network should focus on education for ministry, and that it should facilitate discussion about new models of ministry in the denomination. The concept of facilitating discussion was in contrast to the idea of taking the lead in reconceptualizing ministry preparation, which was rated as desirable rather than very desirable.

In addition to the idea of taking the lead in reconceptualizing ministry preparation, four other conceptual aspects were rated as desirable by participants--two related to functions of the network, two to its structure. Participants believed the network should have both a motivator-visionary function stimulating new ideas and programs, and a broker function creating a database of educational opportunities and matching students with appropriate service providers. With regard to the structure of the network, participants believed the network should not create denominational educational services in places where similar non-Alliance services existed. Further, they believed that the network should be developed incrementally as a patchwork of programs rather than a monolithic program administered by a single office.

Participants rated as less desirable the idea that the network should be a provider of some educational services. This was in line with the very undesirable rating given to the idea that the network should aspire to degree-granting status. It was concluded that the provision of limited educational services, though not highly desirable, was considered as a more acceptable option than the granting of degrees. Participants also rated as less desirable that the network have a central registration function for a number of denominational agencies. They believed that this function should remain with each individual educational agency. In the matter of denominational educational policies, participants rated two items as less desirable: that the network should apply policies created at another denominational level, and that it should develop denominational policies. Comments indicated that participants believed that the network should not be the primary denominational agency responsible for either the development or the application of educational policies, but that it should nevertheless be an active participant in those activities.

Finally, participants believed it would be undesirable for the network to focus on education for areas other than ministry, to have a function of giving some kind of denominational accreditation to institutions outside the denomination, or to aspire to degree-granting status. The concept of aspiring to degree-granting status received the lowest rating of any item in the Delphi process.

# Chapter 6

## Integration and Analysis of Findings

The research question addressed in this study was: In what ways will the development of a network of varied learning opportunities at the postsecondary level in The Christian and Missionary Alliance in Canada meet the needs of the denomination's membership, and what are the critical factors in its development? To answer this question, two primary means of collecting information were used: a member survey was distributed to 837 people in the denomination, and a Delphi study was conducted with 39 individuals who were experienced in the postsecondary education system of the denomination. This chapter integrates the findings of the survey and the policy Delphi study in order to provide an answer to the research question. The presentation is organized under six themes, each of which relates directly to the topic of one of the following six research subquestions:

1. What disciplines (humanities, theology, social sciences, etc.) do the members of The Christian and Missionary Alliance in Canada want to study at the postsecondary level?
2. What postsecondary education delivery systems (campus-based, distance education, block teaching, etc.) do members of The Christian and Missionary Alliance in Canada prefer for meeting their desires for postsecondary education?
3. What levels and types of postsecondary education (credit, non-credit, formal, informal, undergraduate, graduate, etc.) do members of The Christian and Missionary Alliance in Canada want to pursue through the denomination's postsecondary education system?

4. Which aspects of the network (linking institutions, encouraging flow of students, stimulating creation of new learning opportunities) are perceived by a select group of denominational leaders to be desirable, and which are perceived to be feasible?

5. What do a select group of denominational leaders perceive to be the potential constraints (resources, institutional will, membership acceptance, etc.) on the development of the network?

6. In the opinion of a select group of denominational leaders, what course of action is desirable and feasible for developing the denominational postsecondary education system so as to satisfy as much as possible the educational needs of its membership?

## Fields of Study for the Equipping Network

If the equipping network is to be successful, it must be effective in providing learning opportunities for Alliance people in the disciplines in which they want to study. The survey addressed this question in three ways: (a) respondents were asked to identify the field of study of programs or courses they had taken in the previous two years, (b) respondents were asked to rate the importance of being able to study certain disciplines in Christian institutions, and (c) respondents were asked to report on their access to Christian institutions near their area of residence.

The three most common areas of study during the past two years for workers were theology and ministry (51% had taken courses), counselling (12%), and arts and humanities (12%). For missionaries, they were theology and ministry (36%), arts and humanities (18%), and education (11%). For lay-anglophone respondents, there were five main areas of study: business (21%), theology and ministry (18%), education (16%), technical education (15%), and arts and humanities (12%). Respondents in the lay-multicultural group studied theology and ministry (19%), education (19%), technical education (19%), arts and humanities (13%), and business (13%). Students studied theology and ministry (86%), arts and humanities (48%), social sciences (44%), counselling (28%), and education (26%).

It can be assumed that the list of disciplines studied by the student group reflects the program requirements of the institutions in which they were studying. What is more important for the development of the network is the list of disciplines studied by those groups which were not full-time students. The disciplines studied by workers reflected the professional needs of that group, in particular the heavy emphasis on counselling. Missionaries, on the other hand, did not take many courses in counselling. Rather, they took arts and humanities and education courses. This too reflected their professional needs as they are often called upon to teach in overseas schools. The large percentage of lay-anglophone and lay-multicultural respondents who had taken courses in theology and ministry (18% and 19% respectively) indicated a high level of commitment to training for personal spiritual growth and for ministry in the church.

Respondents were also asked to express their opinion on the importance of having the opportunity to study certain disciplines in institutions of higher education that emphasize a Christian approach to all learning. Though the order of importance differed slightly from group to group, the same five disciplines were rated as most important by all groups. The disciplines fell into two clusters: (a) theology and ministry and counselling were rated by all groups as of great importance, with mean ratings of 4.4 or higher on a five-point scale of importance (5 = great importance), and (b) social sciences, education, and communications and media were rated as of high importance, with mean ratings between 3.5 and 4.2 for all groups. Lay-anglophone, lay-multicultural, and student groups considered the opportunity to study arts and humanities in Christian institutions as of greater importance (mean ratings between 3.5 and 3.7) than did workers and missionaries (mean rating of 3.2 for both).

On the basis of data from these two questions it would seem wise that in the initial stages of development the equipping network should concentrate on providing Alliance people with study opportunities in those disciplines which were both studied most frequently and considered most important to study in a Christian institution. The disciplines which fit into both categories were: theology and ministry, counselling, education, and arts and humanities. These were followed by disciplines which were not studied as frequently but were seen as important: social sciences and communications and media.

It must be noted, however, that many Alliance people already had access to Christian institutions which offered study opportunities in these disciplines. At least 47% of respondents (excluding missionaries) reported that they lived within 300 kilometres of Christian institutions which offered theology and ministry, counselling, arts and humanities, social sciences, and education. It would be unwise for the network to compete with these institutions by offering learning opportunities which would be similar to those already available. The Delphi study supported this conclusion in that it showed that participants believed it was desirable for the network to avoid duplicating services already provided by existing institutions.

It would therefore be wise for the network to take a dual approach in selecting the fields of study or disciplines which should be made available to Alliance people through the network. The first would be to establish links with existing institutions in order to ensure or improve access for Alliance people through functioning as a facilitator in relations between the institutions and Alliance people. The second would be to concentrate on providing (or ensuring the provision of) alternative modes of delivery for study opportunities in the disciplines which were both studied most frequently and considered most important to study in Christian institutions. The alternative modes of delivery could be 1-2 day seminars, intensive courses, distance education, or other options which are not already being offered to denominational members.

## Delivery Systems for the Equipping Network

The concept of the network involved the idea of providing greater variety and flexibility in the ways in which individuals can pursue courses of study. Findings from the survey indicate that Alliance people both used and preferred study formats and styles which could be offered through the network.

The survey showed that 1-2 day seminars were the most frequent delivery method used by all respondents except full-time students. In the lay-anglophone and lay-multicultural groups, night courses and full-time day courses were used equally frequently. Missionaries were more likely to use full-time day courses than workers, probably because their furlough schedules could be more easily adapted to the demands of such courses. Workers were more likely to use concentrated or intensive 1-2 week courses than missionaries, again probably because these courses were more adapted to their schedules. Also, workers were less likely to use self-directed studies than were all other groups, and both workers and missionaries were less likely to use correspondence studies than were the other three groups. Finally, it should be noted that distance education was not used frequently by any group. These data show that respondents other than full-time students chose (because of preference or necessity) delivery methods which could be adapted to their schedules, which were primarily intensive types of programs, and which involved studying with other individuals. Delivery methods which involved studying alone, such as correspondence studies, self-directed studies, and distance education, were not frequently chosen.

When asked to rate five different learning styles in terms of their effectiveness in helping them to learn, respondents in all groups rated only two styles as having great effectiveness (mean ratings between 4.2 and 4.5 on a five-point scale, 5 = great effectiveness). These were: (a) working in a group with a teacher or leader and (b) traditional full-time campus studies. Distance education and self-directed study were rated between 2.8 and 3.5 on the same scale of effectiveness. These findings support the data on delivery methods used by respondents, as the two learning styles rated as highly effective both involved learning in a group setting with a teacher or leader.

When respondents were asked to indicate how interested they were in using various study formats, only students indicated great interest in using full-time campus studies. The formats of greatest interest to the other respondent groups were all characterized by: (a) flexibility in terms of fitting learners' schedules, and (b) group learning with teachers. These included formats such as intensive 1-2 day seminars, concentrated 1-6 week courses, and cooperative learning programs in which periods of work and study were alternated. Home study formats using audio, video, or computer-assisted instruction were all rated as of moderate or less than moderate interest to respondents.

The survey question on factors which motivated respondents to complete a program of study showed a number of differences between respondent groups. Missionaries, workers, and lay-anglophone respondents all rated the following as the most effective factors in motivating them to complete a study program: a personal desire to learn, interaction with other students and teachers, and course assignments such as research and writing projects. Credit towards a degree, and exams and tests, were rated as moderately effective by these groups. Students also rated a personal desire to learn and interaction with other students and teachers as highly motivating factors, but rated credit towards a degree as the third most highly motivating factor for them. Respondents in the lay-multicultural category rated obtaining credit towards a degree as highly motivating along with a personal desire to learn. Lay-anglophone, student, and lay-multicultural respondents rated factors such as qualifying for a different job, a salary raise, or a promotion as more motivating than did workers or missionaries.

All of these findings indicated that, in the initial stages of development, the network should focus on providing flexible study formats which involve studying in groups with teachers or leaders. Distance education approaches and formats which require students to work on their own were not the preferred methods of study for denominational members.

It may be that as the network begins to provide the kinds of study opportunities desired by Alliance people it will be possible to introduce more options which involve distance education approaches, but to focus on such formats in the early stages of development would be to offer what was not desired.

This conclusion was confirmed by the survey findings on the question of the desirability of four different options in the development of postsecondary education in The Christian and Missionary Alliance. All respondents rated the development of an equipping network as the most desirable option for the development of Alliance postsecondary education. Respondents were also unanimous in rating as undesirable the option of making no changes to the current system. All except the lay-multicultural respondents believed that creating new institutions in order to offer more study opportunities was of little or less than moderate desirability. Lay-anglophone, lay-multicultural, and student respondents believed expanding or modifying existing institutions in order to offer more study opportunities was moderately desirable, while workers and missionaries saw this as less than moderately desirable. Clearly, the network concept fits best with the desires of all the groups except the full-time students, and even they believed it was the most desirable option for the denomination.

These conclusions about the delivery systems which were desirable for the network were supported by the data obtained on the questions about further studies asked only of the missionary group. When asked to rate their interest in taking further studies, 70% of missionaries indicated considerable or high interest, and another 21% indicated moderate interest. On the matter of study options, 98% of missionaries expressed moderate to high interest in Intensive 1-2 week courses while overseas, 81% expressed moderate to high interest in pursuing distance education courses while overseas, 79% were moderately or highly interested in increased funding for studies during furloughs, while only 37% had moderate to high interest in the current study leave system. This showed that missionaries were very interested in using the kind of delivery systems the network could provide.

## Types of Postsecondary Education in the Network

There were two aspects to the question of what types of education should be provided through the network. One was the issue of whether users of the network would be able to obtain some kind of formal recognition of studies undertaken, such as credit towards a degree or diploma. The second aspect was the level of instruction of study opportunities offered through the network: basic or advanced, undergraduate or graduate. Data for all the groups except full-time students were useful for developing a direction for the network in this area. Data from students reflected the situation of a campus-based educational institution and were therefore not relevant to this question.

The survey showed that for all groups except full-time students, the primary types of study courses or programs undertaken in the two years preceding the administration of the survey were in-service or continuing professional education (31-39% of workers, missionaries, and lay-anglophone respondents) and personal enrichment courses (24-31% of all groups). College or undergraduate programs were taken by 21% of lay-anglophone respondents, compared with 8% for workers, and 9% for the missionary and lay-multicultural groups. Master's level studies were taken by only 5% of lay-anglophone respondents compared with 13% for missionaries and lay-multicultural respondents, and 14% for workers. These findings showed that the network may need to provide educational opportunities at both the undergraduate and graduate levels in order to meet the desires of these different groups. This was confirmed by the fact that 58% of lay-anglophone respondents had completed less than five years of postsecondary studies, compared with 32% of workers, 26% of missionaries, and 39% of lay-multicultural respondents. Clearly more lay-anglophone persons wanted college or undergraduate level instruction while a higher number of workers, missionaries, and lay-multicultural members would be interested in graduate level instruction.

Obtaining credit towards a degree was rated as moderately motivating for workers, highly motivating for missionaries and lay-anglophone respondents, and greatly motivating for students and lay-multicultural respondents. Thus, even though it may not have been the highest motivating factor for any of the groups, it was an important one. It must therefore be concluded that if study opportunities offered through the network could be taken for degree credit they would be more attractive to all groups in the denomination.

The fact that 18% of lay-anglophone respondents and 19% of lay-multicultural respondents had taken courses in theology and ministry during the two years prior to the survey showed that these groups were interested in taking courses which were not directly related to their occupations. It seems reasonable to assume that many of these courses were undertaken in order to be better prepared to carry out lay ministries within the church. These figures clearly demonstrated the need for such courses and suggested that there would also be a place for non-credit personal growth options within the network.

The research therefore indicated that there should be three levels of instruction available through the network: non-credit courses for personal enrichment and lay training, undergraduate level courses which could be taken for personal enrichment or for degree credit, and graduate level courses for personal enrichment or for degree credit. Each level and type of instruction could meet the desires of a different group within the denomination.

## Important Features of the Equipping Network

The primary focus of the Delphi study was to identify the features or characteristics which the participants considered to be important in the development of the network. The features which were considered to be important can be grouped under three headings: philosophy of the network, functions of the network, and structure of the network.

### Philosophy of the Network

Delphi participants strongly indicated that the network should emphasize the advancement of the Kingdom of God as opposed to the advancement of congregational or denominational interests. This distinction implied that congregational and denominational interests can sometimes be tinged with elements of empire building or self preservation while the Kingdom of God is a metaphysical concept which transcends the boundaries of congregations and denominations. There was also an emphasis on the spiritual and intellectual development of the learner in the context of preparation for ministry. Several participants noted that there should be a broad definition of ministry that would include much more than simply those activities which take place in the context of the church. Participants also strongly indicated that the network should emphasize the responsibility of the local church in the selection and support of individuals in ministry preparation. Thus a focus on the advancement of the Kingdom of God would mean that the network would work in partnership with local churches in the development of individuals for ministry in the church and in the marketplace.

It was also strongly emphasized that the denomination needed a philosophy of education to undergird the network. While the development of a philosophy of education was not the purpose of the present study, it did give some insights into the thinking of participants in this area. Participants indicated that the philosophy should recognize multiple models for learning and that the network should therefore encourage a variety of delivery methods and study formats as well as facilitate discussion about new models for ministry.

Participants believed the network should focus on education for ministry rather than on education for areas other than ministry. It should also emphasize in-ministry learning, or learning which takes place in the context of ministry. Several persons strongly emphasized that the network should be careful not to have a transmissional instead of a transformational approach to learning. It was pointed out that some study formats were more adapted to the transmission of information and others were more adapted to the transformation of the learner. The network should be designed to encourage the transformation of the learner in personal and spiritual development.

While participants believed the network should neither take the lead in developing new models of ministry preparation nor develop denominational educational policy, they indicated the network should participate in both those areas. Thus the network could be involved in conceptualizing new models of ministry preparation which would be transformational in their approach to learning and would emphasize learning which takes place in the context of ministry. There would therefore be a strong emphasis on lifelong learning.

Delphi participants believed the network should have a secondary focus on education for areas other than ministry and that there should be a recognition of the validity of education in secular institutions. Some participants observed that it was not the institution which makes education sacred or secular, it was the attitude of the learner. At the same time, survey findings showed that denominational members believed it was important to be able to study the social sciences, education, communications and media, and arts and humanities in Christian institutions. The network should therefore develop means to link learners with study opportunities which affirm Christian values whether in Christian institutions or not.

Participants also emphasized that the network should be multicultural in character and serve all cultural and linguistic groups within the denomination. It was recognized that it might not be possible to serve all these groups from the beginning, but that this should be a goal of the network. It would be necessary to involve these groups in the development of study opportunities which use models and formats appropriate to each group.

Further, many believe that the network should include overseas churches associated with the denomination as well as missionaries in overseas locations. It was noted, however, that care must be taken not to export an educational model that is not appropriate to other cultures.

### Functions of the Network

The Delphi process showed that the two primary functions of the network should be those of an educational broker and of a motivator or visionary. The concept of an educational broker involved the idea of a central database or clearinghouse of information which would be available for denominational members. Rather than being an educational institution itself, the network should function to link learners in the denomination with the learning opportunities that they desire. Individuals would be able to contact network counsellors to obtain advice and information about study programs and courses. In this context of providing advice and information, the network might also maintain information about institutions which provide education for non-ministry education and make that information available to denominational members who request it.

The function of a motivator or visionary could involve seeing new possibilities for educational programs and models and working to realize those possibilities. This function might involve stimulating churches and denominational leaders to adopt new models of ministry preparation. The network could also stimulate educational institutions to provide certain types of programs if it were evident that demand for those programs existed. Thus, the motivator-visionary function would be one of a catalyst in the educational system of the denomination.

Several potential functions of the network were rejected by participants as undesirable. Thus while the network should provide some educational services, it should not become an educational institution itself nor should it aspire to degree granting status. Further, it should not develop an accreditation function, either in the sense of evaluating various courses or programs which individuals have taken so that they could obtain credit from an institution, or in the sense of evaluating institutions or schools so that individuals could know which ones were approved by the network or the denomination.

### Structure of the Network

It was strongly emphasized by Delphi participants that the network should remain a simple network and not become a bureaucracy or an institution. It was agreed that it should be closely linked with Canadian Bible College and Canadian Theological Seminary but that it should not be administered by these schools. At the same time, participants emphasized that the network should not be administered by the national office of the denomination or the national church ministries committee. The survey findings showed that there was no consensus among denominational members as to which agency should administer the network. It was suggested by both survey respondents and Delphi participants that an independent body made up primarily of educators be established to administer the network. One participant suggested that a Board of Directors could meet once or twice per year to give direction to the network. Several participants pointed out that the network should not be run by an "empire-builder" as there would be too great a temptation to build a bureaucracy or an institution.

The data from the Delphi study therefore indicated that the network should be relatively fluid in structure, able to adapt to changing needs and circumstances. Staff should be kept to a minimum so as not to slip into a bureaucratic model. Interaction with the denominational schools, the national office of the denomination, and the national church ministries committee should be frequent, but there should also be a degree of independence from these agencies.

## Potential Constraints on the Equipping Network

Data from the survey indicated that Alliance members believed that development of the equipping network was desirable for the denomination. At the same time, survey respondents estimated that there was little willingness on the part of church members to increase their support of the denominational postsecondary education system in order to expand that system. They also estimated that there was only moderate or less than moderate willingness on the part of students or their families to pay higher fees in order to obtain postsecondary education with a distinctly Christian approach to learning. Thus the primary constraint on the development of the network appeared to be a financial one. Comments from the Delphi participants confirmed this conclusion as they emphasized that certain aspects of the network should only be developed as funds were available. It would therefore be necessary for the network to be developed slowly and carefully so as not to promise services which cannot be provided.

A second constraint which can be inferred from the research process is the ability of denominational members to understand the nature of the network. While the survey findings indicated that respondents thought the network was desirable for the denomination, it was not clear that they understood what the network was. It is possible that awareness of the General Assembly's approval of the concept of the network led respondents to believe that there was a general understanding of and desire for the network among the membership. The Delphi study showed that a group of educational leaders in the denomination had widely differing ideas about what was involved in the network. If there was confusion among educational specialists in the denomination, it could be concluded that there would be equal or greater confusion (or ignorance) among the membership. The network would therefore be constrained by the lack of understanding on the part of members of the denomination regarding its basic nature and purpose. A slow and careful process of communication with the membership would be required in order to overcome the lack of understanding.

## Suggested Strategies for the Development of the Network: Recommendations to The Christian and Missionary Alliance

Both the member survey and the Delphi study were designed to obtain data to facilitate advancing the equipping network from a concept to a reality in the denomination. It therefore seems appropriate to offer specific strategies for the development of the network based on the research findings.

The research has shown that the network should be a simple organization that would neither be a large bureaucracy nor an educational institution. It must be flexible and attuned to the various educational stakeholders in the denomination. The strategies for developing the network involve two areas: personnel and facilities and tasks and objectives.

### Personnel and Facilities

It would be wise to begin with a very small staff and to build carefully. It would seem appropriate to appoint a director and at least one staff person as well as an office and equipment for the development of the network. The office should be located in a city with good travel and communications facilities, but it should not be too closely identified with either the denominational schools or the national office of the denomination. A board or governing committee should be appointed by the General Assembly of the denomination and given a clear mandate for the development of the network along guidelines approved by the Assembly. Initially, the Board could be composed of one or more representatives from each of the following groups or agencies: the denominational schools, the national office, the district superintendents, pastors of the denomination, and lay members of the denomination.

### Tasks and Objectives

There could be three initial tasks or objectives for the network:

1. The development of a database of educational opportunities would be of primary importance. Information on a wide variety of levels and types of learning opportunities could be gathered and the database could be developed so that individuals could obtain the information they need about what study opportunities are available and how to access them. As the database is developed, it should be made available to Alliance members across Canada either through local centres or through communication by fax or electronic mail.

2. A second task would be the development of the broker function of the network. It would be important to establish links between educational institutions, local churches, linguistic and cultural groups, district offices, individual pastors, missionaries, and church members that would make the network a functioning organization. This would involve considerable communication with the people in these groups, asking organizations and individuals how the network could serve

them. It would involve finding out what educational institutions require in order to recognize learning that takes place in settings other than their own institutions and then communicating that to other service providers. It would involve exploring the concept of experiential learning in order to understand what that means for educational institutions. It would involve taking the research findings concerning what members want in terms of learning opportunities, fleshing out the details with pastors and district leaders, and communicating that to educational institutions.

3. A third task of the network must be the stimulation of discussion of new models of ministry preparation. The Delphi study showed that there was concern that the denomination defined ministry too narrowly. Further, concern was expressed by some participants that the denomination was too pragmatic in its approach to training for ministry. It had been suggested that more must be done to train bi-vocational workers who would work part of the time in church-related ministry and part of the time in other occupations. The network would be a logical agency to stimulate this discussion as it was designed to be a facilitator in the process of linking members of the denomination with the study opportunities they desire.

## Summary

This chapter analyzed the research findings in order to answer the research question that was the focus of the study. The analysis was presented under six headings, each relating to one of the research subquestions:

1. Fields of study for the equipping network;
2. Delivery systems for the equipping network;
3. Types of postsecondary education in the equipping network;
4. Important features of the equipping network;
5. Potential constraints on the equipping network; and
6. Suggested strategies for the development of the network.

Fields of study for the equipping network. It was determined that the network should concentrate on providing denominational members with study opportunities in those disciplines which were both studied most frequently and considered most important to study in a Christian institution: theology and ministry, counselling, education, arts and humanities, social sciences, and communications and media. It was also determined that the network should provide these opportunities first by facilitating access by Alliance people to existing institutions, and then by providing (or ensuring the provision of) alternative modes of delivery in situations where access to existing institutions could not be arranged. The alternative modes of delivery could be 1-2 day seminars, intensive courses, distance education, or other options not already being offered to denominational members.

Delivery systems for the equipping network. The data showed that respondents chose delivery methods which could be adapted to their schedules, which were primarily intensive types of programs, and which involved studying with other individuals. Learning styles which were rated as most effective were working in a group with a teacher or leader, and traditional full-time campus studies. Despite these findings on effective learning styles, only students indicated great interest in full-time campus studies. The study formats of greatest interest to other respondents were characterized by (a) flexibility in terms of fitting learners' schedules and (b) group learning with teachers. It was therefore concluded that initially the network should focus on providing flexible study formats which involve studying in groups with teachers or leaders. It was also concluded that developing the network was the most desirable option for the denomination and that expanding or modifying the existing denominational schools was moderately desirable to some groups.

Types of postsecondary education in the network. The research indicated that there should be three levels of instruction available through the network: non-credit courses for personal enrichment and lay training, undergraduate level courses which could be taken for personal enrichment or for degree credit, and graduate level courses for personal enrichment or for degree credit. Each level and type of instruction could meet the desires of a different group within the denomination.

Important features of the equipping network. It was determined that the network should focus on the advancement of the Kingdom of God through working in partnership with local churches in the development of individuals for ministry in the church and in the marketplace. Further, the network should recognize multiple models for learning, encourage a variety of delivery methods and study formats, and facilitate discussion about new models for ministry. It should focus on education for ministry through providing in-ministry learning opportunities that encourage the transformation of the learner in personal and spiritual development.

It was also determined that the network should have a secondary focus on education for areas other than ministry and should develop means of linking learners with opportunities to study the social sciences, education, communications and media, and arts and humanities in learning contexts which affirm Christian values.

The research showed that the network should function as a broker, linking learners with appropriate study opportunities, and as a motivator-visionary, stimulating churches and denominational leaders to adopt new models of ministry and stimulating institutions to provide new learning opportunities. The data also showed that the network should neither become an educational institution nor aspire to degree-granting status, nor should it develop an accreditation function.

The data indicated that the structure of the network should be relatively fluid, able to adapt to changing needs and circumstances. In administration, staff should be kept to a minimum, there should be links with various denominational offices and agencies, but there should also be a degree of independence from those offices and agencies.

Potential constraints on the equipping network. Two primary constraints on the development of the network were identified. First, it was concluded that there was little willingness on the part of members to increase financial support of denominational postsecondary education. Second, the data showed considerable uncertainty as to the basic nature and purpose of the network, indicating that members might have inappropriate ideas of what the network might do for them.

Suggested strategies for the development of the network. It was suggested that the network could be initiated with a small staff located in a city with good travel and communications facilities and supervised by a governing committee appointed by the General Assembly of the denomination. It was proposed that three initial objectives of the network could be: the development of a database of educational opportunities to be made available to denominational members, detailed discussions with all the stakeholder groups in the denomination in order to begin brokering services between groups, and the stimulation of discussion of new models of ministry preparation in the denomination.

# Chapter 7

# Discussion

This chapter is divided into two sections: the first reviews the research findings in the broader context of the literature relating to the learning network concept, and the second presents some personal reflections on the study.

It must be stated at the outset that the discussion of the research findings in relation to the literature on higher education is limited by the fact that the study was designed to provide a practical answer to a real-life problem in The Christian and Missionary Alliance of Canada. Rather than isolate one or two theoretical constructs and design a study to advance the understanding of those constructs, the study proceeded from a holistic approach based on the belief that an in-depth investigation of a single case could provide insights which might contribute to the theoretical understanding of the topic. Because of the case study nature of the research, the analysis and discussion of the findings have been presented in two parts. In chapter 6, the research findings were analyzed without reference to the literature in order to answer the research question which was the basis of the study. The present chapter reviews the findings in order to identify those areas in which the data may contribute to various theoretical constructs and issues in postsecondary education. The final section of the chapter presents some reflections on the process of the conception, development, and implementation of the study itself.

## Literature Issues

In chapter 2, five key issues or tension points were identified as emerging from the discussion of current trends in postsecondary education. These issues were directly related to the subject of the study and it is therefore appropriate to discuss the research findings under the following five headings:

1. Access to education;
2. Student individualization and autonomy;
3. The content of education;
4. The technology of education; and
5. Efficiency in education.

It must be noted that as the study did not seek either to confirm or negate any specific hypotheses, the discussion simply focuses on how the findings relate to the literature.

### Access to Education

The issue of access to education is the question of whether individuals who wish to learn are able to obtain the kind of learning experience they desire. It is directly linked to two trends identified in the literature: the trends toward lifelong education and toward changing demographics in higher education. It can best be understood by looking at three aspects of the issue: the population requiring access to education, the learning formats they desire, and the learning content they desire.

The population requiring access to education. The continuing information explosion that has created the learning society has forced more adults to return to the learning environment to keep up-to-date, to retool, or to retrain (Heydinger, 1983,; Lynton & Elman, 1987). This, combined with the declining number of 18-24 year olds eligible to enter postsecondary institutions, means that the student population is aging. The older student is generally more serious, knows what he or she wants, and is not tied to a single institution but looks for those which will provide the desired learning experiences (Heydinger, 1983; Lorenzo, 1987).

The data from the research cannot be directly related to this description of an older, more serious student population seeking the best learning opportunities wherever they may be found as the respondents to the survey were not necessarily students. The primary criterion in the selection of respondents was that individuals should be interested in the future development of the denominational postsecondary system or in postsecondary education generally. In the worker, missionary, and student categories, respondents were selected randomly on the assumption that these individuals would have an interest in the future direction of the system. In the lay-anglophone and lay-multicultural categories, it was requested that surveys be given to persons interested in postsecondary education. It cannot be assumed that every individual who was interested in postsecondary education was also involved in postsecondary education.

The data therefore provided a picture of individuals in the denomination who were in some way interested in postsecondary education. A minimum 86% of each group had completed at least one year of postsecondary studies (Table 4.4). With the exception of the full-time students group, where 80% were 30 years of age or under, at least 70% in each group were over 30 years of age (Table 4.3). The data showed that, in the four groups which were not full-time students, a minimum of 65% in each group took a course or program of some kind in the two years preceding administration of the survey (65% of workers, 67% of missionaries, 69% of lay-anglophone respondents, and 85% of lay-multicultural respondents). The most common types of programs or courses taken were in-service or continuing professional education and personal enrichment courses (Table 4.11). It is interesting to note the higher percentage of lay-multicultural respondents who had taken courses during the two years preceding administration of the survey. This might have been due to the higher percentage of lay-multicultural respondents who were under 40 years of age (74% as compared to 61% for workers, 56% for missionaries, and 55% for lay-anglophone respondents).

Desirable learning formats. The demands of a learning society are causing what Lynton and Elman (1987) have called "a fundamental change in the characteristics of higher education" (p. 87). They described the change as follows:

> Instead of being full time and continuous, it is becoming spread out, recurrent, and increasingly part time. Instead of being 'front loaded' with learning preceding

> doing and the knowledge required for a lifetime of work gathered prior to the start of a career, higher education is becoming continuous and lifelong, with learning and doing interspersed. (p. 87)

Rossman (1992) suggested that "across a lifetime some courses will be taken on campus, some at home via computer conference or television, and an increasingly large number of students are likely at one time or another to take courses in a variety of modes" (p. 113). The key access issue is that institutions must provide the learning opportunities which permit lifelong learners to obtain the knowledge and skills they desire. This involves both appropriate technology and appropriate learning formats. The issue of technology in education is discussed in a later section; this section focuses on the question of learning formats.

The survey included questions on delivery methods used by respondents and study formats preferred by respondents. Responses showed that 1-2 day seminars were the most frequent delivery method used by all respondents except full-time students. In brief, the data showed that respondents other than full-time students chose (because of preference or necessity) delivery methods which could be adapted to their schedules, which were primarily intensive types of programs, and which involved studying with other individuals. Delivery methods which involved studying alone, such as correspondence studies, self-directed studies, and distance education, were not frequently chosen (Table 4.12).

Similarly, when asked to indicate preference on the basis of how interested they were in using various study formats, all the respondent groups except full-time students indicated the greatest interest in formats characterized by: (a) flexibility in terms of fitting learners' schedules, and (b) group learning with teachers. These included formats such as intensive 1-2 day seminars, concentrated 1-6 week courses, and cooperative learning programs in which periods of work and study are alternated. Home study formats using audio, video, or computer-assisted instruction were all rated as of moderate or less than moderate interest to respondents (Tables 4.19 and 4.20).

These findings tended to support the positions taken in the literature regarding the study formats and delivery methods which are necessary in the learning society. There was substantial use of and interest in delivery methods and formats which allow the learner to fit the learning experience into an already busy schedule. However, the finding that respondents preferred formats that involved studying with other individuals rather than studying alone suggested that the introduction of more media based delivery methods should be done gradually. It was not clear whether respondents indicated little use of or preference for particular delivery methods and study formats because of lack of familiarity with them or because they had tried them and believed them to be less effective than other options.

Desirable learning content. The review of the literature indicated that there will be greater interest among adult learners in continuing education and personal enrichment studies. Because the lifelong learner will have to return to the learning environment from time to time in order to retool or retrain (Heydinger, 1983), institutions must be prepared to offer the kinds of learning opportunities which meet those types of needs. Also, Bengtsson (1988) argued that increased leisure time will draw more adults into personal enrichment studies (pp. 8-9).

The data from the survey indicated that this was likely true of the respondents to the survey. All the groups except students indicated that the two most frequent types of study programs taken in the two years preceding the administration of the survey were (a) in-service or continuing professional education and (b) personal enrichment (Table 4.11). Other categories included in the question but used by fewer respondents were: college/university undergraduate, master's program, trades qualification, academic upgrading, doctoral program, and other. When missionaries and workers were asked to indicate the fields of study of programs or courses taken in the two years preceding the administration of the survey, they tended to indicate courses which would qualify as continuing professional education. For workers, 51% indicated studying theology and ministry, 12% arts and humanities, and 12% counselling. For missionaries, 36% indicated studying theology and ministry, 18% arts and humanities, and 16% other subjects such as leadership, computer studies, and administration, all of which could relate to their unique type of occupation. Since lay-anglophone and lay-multicultural respondents were not asked to indicate their profession or occupation, it is impossible to determine whether courses taken were for personal enrichment or continuing professional education. However, interest in personal enrichment studies was shown by the fact that 18% of lay-anglophone respondents and 19% of lay-multicultural respondents indicated studying theology and ministry (Table 4.10).

### Student Individualization and Autonomy

The issue of student individualization and autonomy relates to two trends identified in the literature: the trends toward new goals and curricula in higher education and toward non-traditional methods. In terms of new goals and curricula, the vast amounts of data produced by the continuing information explosion will mean that students, on the one hand, will need to learn the skills of evaluating, processing, and synthesizing data into usable knowledge (Cross, 1985; Lynton & Elman, 1987; Simpson, 1993). Institutions, on the other hand, may be forced to narrow their focus so as to be able to provide high quality instruction in a few areas rather than a lower quality in many areas (Lorenzo, 1987; Simpson, 1993; Mugridge & Moran, 1993). The use of non-traditional methods such as distance education, credit for experiential learning, and learning contracts guided by mentors means that students are unlikely to move through their educational experience in groups or classes, and will therefore be more independent than in conventional institutions.

Individualization in higher education is therefore required because each individual will come to the learning experience with different background knowledge and with different learning objectives. Thus, the pace of learning, the content of the program, and even the nature of the assignments may be unique to each student (Holmberg, 1988). Autonomy is also required because the learners are adults who must have significant input into the selection of learning materials if the experience is to benefit them. Thus, the idea of tutors or mentors to assist learners in the design of a program is very important (Granger, 1990; Hall & Bonnabeau, 1993).

The data from the Delphi portion of the research related to the issue of student individualization and autonomy. Among the features rated as very desirable by Delphi participants were the ideas that the network should allow for multiple models for learning, that it should provide comprehensive information and counsel regarding educational opportunities, and that it should have systems in place to ensure that it remain responsive to the needs of users and potential users (Table 5.2). The concept of multiple models for learning allows for student individualization through the use of non-traditional methods and the recognition that each student may choose a different combination of learning experiences and methods. The provision of information and counselling and the concept of being responsive to users and potential users suggested that both individualization and autonomy were considered desirable by the Delphi participants.

Four of the features rated as desirable by participants related to the issue of individualization and autonomy (Table 5.3). Participants considered it desirable that the network should be people-focused and that it should emphasize both the development of the individual and his or her spiritual formation. These three concepts (people focus, development of the individual, and spiritual formation) relate very strongly to the importance of developing each unique learner in the learning experience. Participants also considered it desirable that the network should emphasize in-ministry learning, a concept which recognizes the uniqueness of each learning experience and therefore supports the concept of individualization.

Two items which are related to the concept of individualization and autonomy were rated as less desirable features of the network by Delphi participants. These were that the network should allow users flexibility to build their own programs for ministry education, and that the network should have a process to grant credit for experiential learning (Table

5.4). The ratings of these features can be explained, however, when the purpose of the Delphi is considered. Its purpose was to examine potential features of a learning network and to rate those features in terms of desirability. Because Delphi participants considered it desirable that the network not become a postsecondary institution, the ideas of allowing users flexibility to build their own study programs and of granting credit for experiential learning were rated as undesirable. Rather, participants believed that any process for granting credit for experiential learning should be part of the responsibilities of the various member institutions in the network. They also believed that the degree of autonomy granted to students in the design of their educational program should be determined by the institutions, not the network. Delphi participants nevertheless commented that the network should be prepared to encourage member institutions to grant credit for experiential learning. They also suggested that students should be allowed flexibility in the development of their programs, working within clear guidelines and with the aid of counsellors or mentors.

The above findings therefore indicated that the research supported the position that student individualization and autonomy should be important aspects of current higher education.

## The Content of Education

The review of the literature concluded that the issue of the content of education was primarily an issue of the tension between various kinds of learning. Simpson (1993) contrasted the idea of education as the imparting of information with the idea of education as learning how to process information (p. 27). Likewise, Hall (1994) saw "propositional" or content knowledge and process knowledge as two different kinds of learning (p. 22). Kaufman (1989), responding to the criticism that distance education encouraged the development of rote learning of information or content knowledge, argued that more recent distance education offerings stimulated the development of thinking skills. Granger (1990) pointed out that, in contrast to learning in conventional modes, distance education learning was enhanced and intensified by the fact that learners could make direct application of learning to real-life situations.

There are two different tensions at issue here. There is the tension between learning facts and learning how to process facts. There is also the tension between learning factual or propositional knowledge and learning behavioral or process knowledge which Hall (1994) argued was very important to the learning of a profession.

The first tension does not involve a dichotomy between two mutually exclusive types of learning. Both are important. The trend is more toward a focus on learning how to select and process the right facts so as to be continually updating one's information base. It is a recognition that no individual can master even a very narrowly defined field of knowledge without the ability to constantly process and evaluate new knowledge and then incorporate the appropriate items into his or her knowledge. It can therefore be said that the trend is toward learning skills as a means to continually learning the right facts.

The second tension involves the difference between textbook learning and field-based learning. The distinction between propositional knowledge and process knowledge which Hall (1994) emphasized suggests that some knowledge is only acquired (or is more effectively acquired) in the context of real-life situations. This tension highlights the importance of field-based learning and experiential learning.

The study did not address the first tension identified above but did produce data indirectly related to the second. Questionnaire respondents were asked to indicate the degree of interest they would have in using each of nine different study formats. Only the student group rated full-time campus studies as of high interest. In each of the other groups, the four formats rated as of highest interest were formats which would allow users to incorporate their studies into their regular schedules (Tables 4.19 & 4.20). Respondents were also asked to report on the delivery methods of study programs or courses they had taken in the two years preceding the administration of the survey. With the exception of students, where 80% reported using full-time day courses, the method most frequently used was seminars (27-49%). Lay-anglophone and lay-multicultural respondents reported using night courses fairly frequently (21-22%), and workers and students reported using concentrated or intensive 1-2 week courses fairly frequently (26-28%) (Table 4.12). While not directly supporting the idea of field-based learning, these data tended to support the concept of learning in the context of real-life situations in that four of the five groups indicated that, when given a choice, they would prefer formats which would not take them out of their day-to-day situation for long periods of time. This was in spite of the fact that all the groups rated traditional full-time campus studies as one of the most effective learning styles (Table 4.16). It must therefore be concluded that even if the content of intensive programs taken by respondents was highly factual or theoretical, they preferred to be able to apply that learning to their immediate circumstances without great delay.

The Delphi study addressed the issue of the difference between the kind of learning that takes place prior to entry into a profession or ministry and that which takes place while in a profession or ministry. Comments from the first round had characterized in-ministry training as oriented to problem-solving approaches and as using hands-on ministry opportunities to learn practical skills. One participant had commented that three areas of skill development were important--cognitive, relational/social, and ministry skills--and that each area required a different approach to learning. The implication of these comments was that in-ministry learning allows learners to make more immediate application of their learning as opposed to pre-ministry learning which requires that learners wait extended periods of time before applying their learning to their own experience. Participants were given the opportunity to rate the desirability of emphasizing either or both types of learning in the network. They rated an emphasis on in-ministry learning as desirable and an emphasis on pre-ministry education as less desirable for the network (Tables 5.3 & 5.4). This finding showed that Delphi participants believed that field-based learning and process knowledge should be important components of higher education today.

## The Technology of Education

There is much in the literature on postsecondary education about the use of new technologies. The upsurge in distance education since the creation of the British Open University is due, at least in part, to new communications and instructional technologies (Moore, 1987). Greater flexibility and individualization are possible as interactive computer technologies are used for instructional purposes (Lynton & Elman, 1987; Granger, 1990). Interactive communications systems from conference telephone calls to electronic mail to two-way video are eliminating the "distance" in distance education and linking students with other students as well as teachers, tutors, and mentors (Henri & Lamy, 1989; Pelton, 1990).

While the use of these technologies may be more visible in distance education, it is important to note that they are also being used in more conventional modes of education as well (Granger, 1990). Moran (1993) claimed that computer-based technologies were "poised to become standard elements of face-to-face teaching" and that the third phase in the development of distance education would involve a convergence with conventional education "characterized by 'virtual classroom' electronics" (p. 45).

While the literature shows that many believe that increased use of technology is the way of the future for postsecondary education, the data from the research indicated that at least in The Christian and Missionary Alliance there was not a great demand for high technology learning options. When respondents were asked to rate nine different study formats according to the degree of interest they would have in using each one, options which involved studying at home using video, audio, or computer assisted instructional materials were rated as moderately or less than moderately interesting (Table 4.20). Not one of these three ranked higher than fifth on any group's list (Table 4.19). Distance education as a learning style was rated as only moderately effective by all groups of respondents, much lower than traditional full-time campus studies or working in a group with a teacher or leader (Table 4.16). When asked to rate nine different factors as to their effectiveness in motivating them to complete a study program, all respondent groups rated interaction with other students and teachers as having either high or great effectiveness (Table 4.18). All of these findings suggested that the survey respondents would not warmly welcome increased use of technology, especially if it would mean increased separation from other individuals in the learning process.

Although the reasons for these findings are not clear, three possible explanations point the way to further inquiry. The first is that the survey items which respondents were asked to rate linked technologically-mediated learning with home study. Respondents may have been responding more to the concept of home study than to that of mediated education. The second is that unfamiliarity with recent developments in computer and instructional technology may have caused survey respondents to express only moderate or less than moderate interest in learning formats which involved technology (Table 4.20). This might explain why respondents rated home study using video materials as slightly more interesting than home study using computer assisted instruction--the video technology was more familiar to them. In the same vein, home study using audio materials was rated as of the least interest by all groups except workers. This may be because respondents were familiar with this older technology but had found it either ineffective or less interesting than other options.

The third possible explanation is that the age of the respondents was related to their dislike of technologically-mediated learning options. Older respondents might have had a tendency to dislike learning formats which they had not used extensively. Table 4.3 shows that respondents who were over 40 years of age included 39% of workers, 55% of missionaries, 45% of lay-anglophone, and 26% of lay-multicultural respondents. Students, though much younger than the other respondents, may have indicated little interest in mediated learning either because they were fully involved in a conventional mode of study or because the mediated options were linked to home study.

Further insight into the research findings may be found in Sauvé, Nadeau, and Leclerc's (1993) investigation of the study motives, learning styles, cognitive styles, and locus of control of 335 students in human sciences in both traditional programs (200 students) and distance programs (135 students). They found that both distance and campus students had the same primary motivation--to learn and develop--but that the motivation which ranked second was different for each group. Distance students studied for greater competence and job promotion while campus students studied for humanitarian interests and to prepare to better serve the community.

With regard to learning style, Sauvé, Nadeau, and Leclerc (1993) found that the campus students easily developed ideas, were interested in people, learned through people contacts, tended to be imaginative and emotional, and used concrete experience and observation-reflection in the learning experience. The distance students worked better in problem situations requiring inductive reasoning, moved from the particular to the general in thinking, were less interested in people, were more interested in abstract concepts and theories, could bring together disparate observations into a coherent explanation, and used abstract conceptualization and observation-reflection in the learning experience.

In cognitive styles, the campus students were primarily field dependent, requiring structure and encouragement and preferring to learn in groups. The distance students were primarily field independent and preferred independence and autonomy. In the matter of locus of control, Sauvé, Nadeau, and Leclerc (1993) determined that campus students referred more frequently than distance students to external standards to define their needs and objectives.

The data from the present study are insufficient to offer a response to the question of whether respondents to the member survey generally showed the traits associated with the campus students in the study by Sauvé, Nadeau, and Leclerc (1993). The finding that survey respondents preferred learning in groups with a teacher or leader suggested that they might be similar to Sauvé, Nadeau, and Leclerc's campus students. Yet full-time campus studies were rated as moderately or less than moderately interesting by all respondent groups except students (Table 4.19). Clearly, it would be necessary to obtain much more information before attempting to classify survey respondents on one side or the other of Sauvé, Nadeau, and Leclerc's dichotomy.

At the same time, the present study might point the direction for advancing the Sauvé, Nadeau, and Leclerc (1993) study, in that more than two alternatives are available for adult learners. Perhaps there are adult learners who display the traits associated with Sauvé, Nadeau, and Leclerc's campus students but who still prefer not to study on campus. Comparing the studies raises interesting questions: do learning styles and cognitive styles determine the study formats which are both of interest to and effective for each individual; and can formats such as distance education be adapted to meet the needs of learners with the traits associated with Sauvé, Nadeau, and Leclerc's campus students? These questions are raised again in the section on recommendations for further study.

## Efficiency in Education

Froomkin (1993) identified the major stimulus for the current emphasis on efficiency in education when he wrote: "The economic dip in the early 1980s was followed by a decade of slow growth. The postsecondary establishment acutely felt its effect" (p. 51). The review of the literature showed that observers of postsecondary education believed there were two groups demanding greater efficiency from postsecondary institutions: funding organizations and students.

Funding organizations, primarily governments, are demanding greater productivity from the postsecondary sector. A restrained economy means that there are fewer resources to invest in higher education. Cutt and Dobell (1992b) predicted that institutions would be asked to demonstrate "economy, efficiency, and effectiveness" (p. 13). Moran (1993) cited "demands for rationalization, accountability, relevance to economic and social policy, and mass expansion at the cheapest possible price" (p. 45).

Students are also demanding greater value for their money. With less disposable income, students and their families are looking for institutions which provide a high quality education at a cost they can afford (Lindsey, 1990). In addition, many believe that persons with a better education have greater opportunities in difficult financial times and so the pressure is even higher to get the best education for the funds available (Heydinger, 1983).

The response to these pressures by institutions has been to look for cost savings in a number of areas. The general trend is toward a managerial focus that concentrates on more efficient use of institutional resources (Simpson, 1993; Hyatt, 1993). Efforts can be seen in five general areas:

1. Increased use of technology is seen as a possible cost-saving measure. But, while the use of instructional technology is more cost-effective than classroom instruction (Lindsey, 1990), Shapiro (1990) pointed out that advances in scientific instrumentation, computational power, and in the production, distribution and pricing of information are making higher education "much more capital intensive" (p. 68). Froomkin, (1993) also pointed out that new advances, breakthroughs, and fashions in scientific research would constantly eat away at any savings in this area.

2. Increased collaboration between institutions could produce cost savings (Konrad & Small, 1989; Mugridge & Moran, 1993; Simpson, 1993).

3. More efficient use of facilities could bring savings through year-round use of facilities, elimination of duplication between institutions, and off-campus offerings (Simpson, 1993).

4. Increased specialization or "depth of offering" would allow institutions to narrow their focus to the areas of their strength and eliminate weaker programs in which they cannot compete with other institutions (Lorenzo, 1987; Simpson, 1993).

5. Increased market sensitivity would allow institutions to be more flexible and to react more quickly to trends in society in order to benefit from consumer demand for their product (Lindsey, 1990).

The research findings suggested that further study would indicate clear support among denominational members for a number of these emphases from the literature. To begin with, the very concept of a learning network involves collaboration between institutions. When survey respondents were asked to rate the desirability of four options for the future development of the denominational postsecondary system, four groups rated the development of the Equipping Network as of great or very high desirability and one (students) rated it as highly desirable (Table 4.21). The option of making no changes in the system was rated as of little desirability and that of creating new institutions just slightly higher by all groups. Expanding or modifying existing institutions was rated as slightly more desirable than creating new ones but less desirable than developing the network . These data suggested that further investigation would confirm the opinions presented in the literature by showing a desire on the part of denominational members for collaboration and efficiency in the denominational postsecondary system.

When asked to estimate the prevalence of certain attitudes among denominational members, all groups rated the desire to have an Equipping Network as of high or great prevalence (Table 4.22). All groups indicated they believed that members were moderately satisfied with their ability to obtain the kind of postsecondary education they wanted for themselves and their families either in denominational or nondenominational schools. The two attitudes estimated to be of the lowest prevalence among denominational members were (a) the willingness to pay higher fees in order to obtain a distinctly Christian education, and (b) the willingness to increase financial support in order to expand the denominational system. Once again, these data suggested that further investigation would confirm the opinions presented in the literature by demonstrating that members of the denomination expect greater value for their money since they indicated a desire to create a network but a lack of willingness to increase financial support of the system.

In the Delphi study, the concept of collaboration was supported by responses to a number of items. Participants considered it desirable that the network both affirm education in secular institutions and recognize (officially or semi-officially) certain existing institutions for the provision of non-ministry education (Table 5.3). They also considered it desirable that the network should have a broker function and that it not duplicate existing services (Table 5.8). They considered it undesirable that the network have an accreditation function or that it should aspire to degree-granting status (Table 5.10). All of these findings indicated that Delphi participants supported the idea of at least informal linking and networking with existing institutions and programs. It was not clear how desirable more formal collaboration might be rated by the participants.

The concept of specialization and focusing on strengths was supported by Delphi participants when they rated as very desirable the idea that the network should focus on education for ministry (Table 5.7), and as undesirable that it should focus on education for areas other than ministry (Table 5.10). Clearly, the participants believed that the strength of the denominational system was in the area of education for ministry and that the network should focus on that strength.

As indicated in the introduction to this chapter, the research question addressed in this study was primarily a practical one addressed to a particular problem in a particular situation. The intention was to investigate the various facets of the problem in order first to contribute to the development of the network, and second to contribute to the theoretical understanding of postsecondary learning networks, particularly in the area of the understanding of the needs, desires, and preferences of potential users of learning networks. This section has reviewed the research findings in order to indicate where congruencies between the findings and the literature exist or where there are indications that congruencies might be found. The next section presents some personal reflections on the process of the conception, development, and implementation of the study itself.

## Reflections on the Study

This section presents personal reflections on four aspects of the study: the structuring of the research problem, the survey instrument and methodology, the Delphi process, and the sequence of research activities. The purpose of the section is to share insights about the research process and methodology used in the study with the goal of helping others who may wish to conduct similar studies in the future.

### The Structuring of the Research Problem

Dunn (1981) stated that "there are three main classes of policy problems: well-structured, moderately structured, and ill-structured problems" (p. 103). Ill-structured problems are the most common in public policy settings, and are characterized by the involvement of "many different decision makers whose utilities (values) are either unknown or impossible to rank in consistent fashion" (p. 104), by "conflict among competing goals," by policy alternatives and outcomes which may be unknown, and by the impossibility of estimating the risk and uncertainty of the alternatives (p. 105). Dunn claimed that problem structuring was the most crucial aspect of policy analysis if one was to avoid an error of the third type: that is, solving the wrong problem because the formulation of the problem was not well structured.

The problem addressed in the study was an ill-structured problem in that it involved many different decision makers, certain values were unclear, there was potential for conflict among competing goals due to restricted resources, outcomes were uncertain, and it was difficult to estimate the risk associated with some of the alternatives. Because of the complex nature of the problem addressed, it is difficult to determine whether the structuring of the research problem was adequate to address the real problem faced by the denomination. A distinction must be made between the research problem and the real problem because the research problem was based upon the work of the education commission appointed by the denomination. The education commission had been asked to address the question of whether the denomination should begin to offer educational programs in areas other than church-related ministries by establishing new institutions or by expanding or modifying the existing ones. The report of the commission recommended that the denomination take a third alternative: the establishing of a network of learning opportunities that would meet the needs of members. The goal of the present study then became the question of determining the ways in which a network would meet the needs of the membership and the critical factors in its development.

It is very difficult to structure a research problem based on an ill-structured policy problem. There are so many factors to consider and issues to address that it is almost inevitable that the structuring of the research problem will fail to address some of the issues in the real problem. The commission focused interest on the concept of a network to link learners with a greater variety of educational opportunities without substantially increased cost to the denomination. As long as the concept of the network was the focus of discussion, the question of whether or not the denomination should become more involved in the provision of non-ministry related educational opportunities remained in the background. The unspoken assumption seemed to be that the denomination lacked the size and resources to offer educational opportunities other than for ministry preparation, and that therefore the network was the only possible way to provide such opportunities. The question of whether the denomination should provide, or attempt to provide, that type of educational program was not addressed.

While the commission focused attention on the concept of a network, there was no clear and common understanding of that concept among survey respondents and Delphi participants. The results of this lack of clarity meant that survey respondents were unsure who should administer the network (Table 4.23) and that Delphi participants showed some uncertainty about the idea of the network providing some educational services or having a central registration function (Table 5.9) while at the same time believing it was undesirable for the network to aspire to degree-granting status (Table 5.10). Throughout the study, it was clear that many participants had differing views of the appropriate level of structure and organization for the network. Because the concept of the network was unclear, it became difficult to see a clear direction for policy development.

The purpose of the member survey portion of the research was to discover the educational disciplines which members wanted to study, the delivery systems they preferred to use, and the levels and types of postsecondary education which they wanted to pursue. It was clear from the data obtained that members believed it was important to be able to study a number of non-ministry related disciplines in educational settings with a Christian approach to all of learning. These findings of the survey were not communicated to the Delphi participants, however, so as not to influence the input of the panel members and bias the results of the study. In the Delphi discussion the importance of training for areas other than ministry was recognized, but the majority of the discussion focused on what the network should or should not do in the area of training for ministry. The result was that the original question of whether the denomination should be involved in training for areas other than ministry and if so, how, was not addressed as fully as it could have been.

These reflections on the difficulty of structuring a research problem based on an ill-structured policy problem lead to two conclusions:

1. While the study answered the research question it was designed to answer, there may have been a more basic question which was not addressed as fully as it might have been because of the way in which the denomination framed the issue. This points out the need to ensure that the process of policy formulation has been adequate to identify the key issues related to the problem before policy research is undertaken.

2. It may be appropriate to modify the Delphi process in policy development exercises in order to focus discussion more narrowly on the key issues which need to be resolved so as to move the policy on to the next stage of development. This will be discussed more fully in the reflections on the Delphi process below.

### The Survey Instrument and Methodology

Obtaining a positive response. Great care was taken to create a survey instrument which would stimulate a positive response on the part of potential respondents. It seems that the time spent ensuring that the instrument would appear attractive and manageable was well invested. Response rates in each of the groups where there was direct mail contact between the researcher and the respondents were very good (72-92%), and response rates in those groups in which surveys were distributed by church board secretaries were acceptable (50% for lay-anglophone and 32% for lay-multicultural). The 92% response rate on the part of missionary respondents was a surprise to the researcher and suggested that missionaries were particularly interested in the learning opportunities that might be provided by a network. There did not seem to be confusion as to the meaning of the various items on the part of many respondents. Also, very few surveys were returned partially completed, indicating that the length of the instrument and the appropriateness of the questions were acceptable to most respondents. All of these observations are reminders that time spent in developing a clear, concise, and understandable questionnaire is time well spent.

Questions not asked. Inevitably there are questions that might have been asked but were not included in the instrument. It would have been very helpful to have information on the primary occupation of each of the survey respondents. It would then have been possible to compare the data by categories of occupation to discover, for example, if homemakers preferred certain types of study opportunities more or less than did professionals. In particular, it would have been helpful to separate out the responses of full-time students from the lay-anglophone and lay-multicultural groups. The fact that church board secretaries were asked to distribute one in four surveys to students meant that there was a group of students included in each of the lay-anglophone and lay-multicultural groups. It would have been helpful to compare the data for students at the denominational schools with data for students in the local churches of the denomination, as well as to compare the data for all students with the data for all non-students. The most compelling reason for not including a question on primary occupation would be that such a question might lead potential respondents to think that their responses might have been discounted by the researcher because their primary occupation was not sufficiently associated with higher education. Such a response could have alienated certain potential respondents and biased the results.

Avoiding data contamination. It is essential to convince the potential respondent of the importance of the research question being addressed by the study. In order to do this with the survey, the introductory comments reported that the equipping network concept had been approved by the General Assembly of the denomination in 1992 and briefly explained what the network would involve. This was necessary as many individual church members would have been unaware of the idea and of the legislation by the Assembly. However, the fact that the survey explained the network in this way probably biased the results of questions asking respondents to rate the desirability of the network and estimate the prevalence of a desire for the network in the denomination. It is not clear how this potential bias could have been avoided in the current study, but the point to be made here is the importance of carefully examining all the materials which accompany a questionnaire in order to avoid contaminating the data obtained.

## The Delphi Process

One of the great values of the Delphi process is the possibility of involving a fairly large group of knowledgeable people in an extended policy discussion without heavy expenditures of time and money. It also allows the harmonious participation of a broad range of people who might otherwise find it difficult to work together on a common problem. These advantages of the Delphi technique were evident in the present study. Delphi participants included denominational officials, faculty members of the denominational schools, persons from various stakeholder groups in the denomination, pastors and lay persons from various parts of the country, as well as a few individuals who might have hesitated to participate in a more public process but who nevertheless had a sincere desire to contribute to the policy development process. It is the opinion of the researcher that the Delphi technique is very useful in policy development exercises.

The use of the technique, however, stimulated reflections on the degree of structure which might be appropriate in a Delphi process. The approach which was taken in the study was to make the first round question as open as possible in order to allow participants to respond freely on the matter of possible features of the network. This was very productive in that over 100 items were offered by participants as a basis for discussion in subsequent rounds. The second and third rounds involved narrowing down the range of possible features to those considered desirable by participants. The advantage of this process is that it provides a forum for the discussion of all the policy options before a policy decision is made. The disadvantage is that specific options cannot be explored in detail due to limitations on the process. Specific limitations include the time and funds available to continue with fourth or fifth rounds of discussion as well as limits on the willingness of participants to continue with the process after three rounds of discussion.

The dilemma is that if too much structure is introduced into the process, key ideas may be missed because participants' thinking has been directed by the structure, while if the process is given too little structure, the discussion will be so broad that there will be little progress on specific policy options. The problem can be illustrated from the present study. The Delphi portion of the study focused on identifying desirable features of the network. It would have been useful to be able to move another step along in the process and ask the panel to think about ways in which certain of the desirable features could be implemented, but a fourth round of discussion would have imposed on their kindness as well as requiring four to six weeks of additional time.

A possible modification of the Delphi process might be to have a small team of experts develop three or four policy options to be presented to panel members in the first round of the Delphi. Participants could identify strengths and weaknesses of the options presented as well as offer additional possibilities not already suggested. Subsequent rounds of the Delphi could focus on modifying the options presented in order to create strong policy alternatives to be presented to those who would be formulating policy. This approach would have the advantage of pushing the policy development exercise further along than does the approach that begins with a very general question.

### The Sequence of Research Activities

The present study was undertaken at the request of the Board of Directors of the denomination following a two-year study conducted by a special education commission. It is appropriate to ask if the current study and the work of the education commission could have been combined in some way. It should first be noted that the education commission was limited by financial considerations and by the time which members could contribute to the process. They were unable to conduct extensive research due to these limitations. The personal educational objectives of the researcher happily coincided with the needs of the denomination to take the initial policy work of the commission one step closer to reality. If the present study and the work of the commission could have been combined, there might have been additional benefits for the denomination.

It would have been helpful to conduct the member survey before the initial work of the commission. Because the commission had lacked the funds and the staff necessary to conduct such a survey they had relied on expert opinion and the literature on postsecondary education to formulate policy options. It would have been very useful to have had the data from the survey to inform the deliberations of the commission. The survey would not have mentioned the idea of a network but would have focused on which disciplines members wished to study, the delivery methods they preferred, and the learning styles and study formats they found effective. Additional questions could have been asked regarding access to various types of educational programs. The commission could then have developed policy options which responded to the specific needs identified in the survey.

Once the commission had developed a range of policy options, the Delphi process could have been used to look at the implications of each one in detail. Participants could have been asked to list the advantages and disadvantages of each option in the first round of discussion and then to vote on the feasibility and desirability of the options in the second and third rounds. The Delphi process would have ensured the participation of a wide range of people from the denomination and would have provided the commission with a wealth of information on which to base a decision on policy direction.

## Summary

This chapter reviewed the research findings in the broader context of the literature relating to the learning network concept and presented some personal reflections on the study. It was noted that the nature of the study limited the applicability of the research findings to the literature. Rather than providing data which could be said to confirm or contradict specific theories or constructs in the literature, the study provided data which reflected various themes in the literature and suggested that further research would provide stronger support for those themes or constructs.

It was not possible to use the demographic data from the survey respondents to confirm or disconfirm the trend to an older student population because not all of the respondents were involved in postsecondary education. The data showed, however, that excluding the full-time student group, at least 70% in each group were over 30 years of age and at least 65% in each group had taken a course of some kind in the two years preceding the survey. Further, the data showed that respondents other than full-time students both preferred and used study formats which were flexible, which were primarily intensive types of programs, and which involved studying with other individuals.

The trend toward increasing involvement in continuing education and personal enrichment studies was reflected in the finding that all the groups except full-time students indicated that the two most frequent types of study programs taken in the two years preceding the survey were in-service or continuing professional education and personal enrichment studies.

The trends toward greater individualization of programs and greater autonomy for students were reflected by the Delphi study which rated as very desirable the ideas that the network should allow for multiple models for learning, that it should provide comprehensive information and counsel regarding educational opportunities, and that it should have systems in place to ensure that it remain responsive to the needs of users and potential users. While these findings do not directly address the concepts of individualization and autonomy, they are compatible with those themes and prepare the way for their realization in the network.

The study did not produce any data which indicated whether respondents preferred education which focused on imparting information or education which focused on imparting skills. The only relevant finding was that, despite the fact that all groups rated full-time campus studies as highly effective for them, all groups except full-time students indicated a preference for study formats that would not take them out of their day-to-day situation for long periods. It was concluded that this suggested that respondents preferred to be able to apply their learning to their immediate circumstances without great delay. It was also concluded that the finding that Delphi participants believed that the network should focus on in-ministry training as opposed to pre-ministry training implied a preference for more practical skills oriented education in the network.

The data were not clear on whether survey respondents would be open to the increased use of technology in higher education. While respondents indicated only moderate or less than moderate interest in several study formats using technology, this low rating may have been due to other factors such as the association of those formats with home study options or simple lack of familiarity with the technology.

The study provided indications that further research would demonstrate clear support from denominational members for several aspects of the move toward greater efficiency in education. Survey respondents indicated support for the concept of the network, a concept which implies greater efficiency in education through collaboration among institutions. Delphi participants also supported the concept of increased collaboration between denominational educational agencies and others outside the denomination. Further, the fact that respondents estimated that denominational members had little willingness to increase their support of the system but desired increased services suggested a desire for increased efficiency.

The final section of the chapter presented some personal reflections on four aspects of the study: the structuring of the research problem, the survey instrument and methodology, the Delphi process, and the sequence of research activities. The purpose of the section was to share reflections which might be helpful to others who may wish to conduct similar studies in the future.

# Chapter 8

## Summary, Conclusions, and Recommendations

This chapter presents the summary and conclusions of the study as well as recommendations for further research. The summary of the study reviews the purpose of the study, the methodological approach employed, and the conceptual framework which guided the research. The development and administration of the instruments used in the research as well as the data analysis are then described. The findings of the member survey and the policy Delphi are reviewed separately, and then the implications for the development of the network are summarized. The section on conclusions of the study presents four general conclusions based on the findings of the research. Because of the practical focus of the study, the conclusions relate specifically to the development of the network in the denomination. The section on recommendations for further study presents four recommendations for further research which could contribute to both the theoretical and practical understanding of various aspects of the concept of a learning network.

## Summary of the Study

This section reviews the purpose of the study, the methodological approach, the conceptual framework, the development and administration of the instruments used in the research, the findings of the study, and the implications for the development of the network.

### Purpose of the Study

The study focused on the development of a network of postsecondary learning opportunities as part of the postsecondary education system in The Christian and

Missionary Alliance of Canada. The purpose of the study was to answer the question: In what ways will the development of a network of varied learning opportunities at the postsecondary level in The Christian and Missionary Alliance in Canada meet the needs of the denomination's membership, and what are the critical factors (will, means, constraints, resources) in its development?

Six questions guided the research:

1. What disciplines (humanities, theology, social sciences, etc.) do the members of The Christian and Missionary Alliance in Canada want to study at the postsecondary level?

2. What postsecondary education delivery systems (campus-based, distance education, block teaching, etc.) do members of The Christian and Missionary Alliance in Canada prefer for meeting their postsecondary education needs?

3. What levels and types of postsecondary education (credit, non-credit, formal, informal, undergraduate, graduate, etc.) do members of The Christian and Missionary Alliance in Canada want to pursue through the denomination's postsecondary education system?

4. Which aspects of the network (linking institutions, encouraging flow of students, stimulating creation of new learning opportunities) are perceived by a select group of denominational leaders to be desirable, and which are perceived to be feasible?

5. What does a select group of denominational leaders perceive to be the potential constraints (resources, institutional will, membership acceptance, etc.) on the development of the network?

6. In the opinion of a select group of denominational leaders, what course of action is desirable and feasible for developing the denominational postsecondary

education system so as to satisfy as much as possible the educational needs of its membership?

## Methodological Approach

The methodological approach employed in this study involved both a member survey and a policy Delphi process. The member survey was undertaken as a means of verifying that the interests and desires of the denomination's members would in fact be served by the network. It was decided to focus on five stakeholder groups:

1. Official workers of the denomination (labeled "workers" or "W");
2. Missionaries of the denomination (labeled "missionaries" or "M");
3. Lay persons in traditional anglophone congregations of the denomination (labeled "lay-anglophone" or "LA");
4. Lay persons in congregations of the denomination representing linguistic and cultural groups other than traditional anglophone groups (labeled "lay-multicultural" or "LM"); and
5. Students at the denominational schools (labeled "students" or "S").

The member survey was distributed to 878 persons in the five stakeholder groups.

The Delphi technique is a group process which utilizes written responses rather than face-to-face meetings to allow the group to interact on an issue through several rounds of interchange of ideas and opinions. The particular type of Delphi used in this study was the policy Delphi. The Delphi was conducted with a group of 39 individuals knowledgeable in postsecondary education and familiar with the denomination's postsecondary education system in order to identify those features considered to be most desirable to incorporate into the network.

## Conceptual Framework

The framework used for the study was based on the concept that open systems such as postsecondary education systems are subject to a continual process of development or transformation. The development of the network in the denominational postsecondary education system would constitute one cycle of the continual process of transformation of the system. The cycle of transformation involves the development of the "existing" system into a "new" system, which in turn becomes the existing system of a new cycle. The newly developed system may have the same basic configuration as the old system or may have a new configuration. Each element within the newly developed system may continue to have the same label or designation (students, courses, etc.), but may be significantly different than the element of the same name in the old system.

This constant cycle of transformation or renewal is influenced by forces within the system (will, means, executive power, constraints) and by the context in which the system operates. The study examined the forces for transformation through the member survey and the Delphi study. The context in which the postsecondary education system of The Christian and Missionary Alliance in Canada operates was recognized to comprise three intermingled layers or facets: (a) the church context, which included both the denomination and the wider evangelical protestant segment of Canadian society, (b) the postsecondary education context, which involved interaction and accreditation with other postsecondary education institutions and agencies, and (c) the societal context, which included trends impacting on both the church segment and the postsecondary education segment.

## Development and Administration of the Instruments

It was determined that, due to the need to reach denominational members spread across Canada and missionaries working with churches in 46 countries overseas, a mail survey would be an appropriate way to verify the interests and desires of respondents on the policy issue which was the focus of the study. Random number tables were used to select a sample of approximately 10% of workers, 20% of missionaries, and 15% of students. A two-stage sampling procedure was used in the lay-anglophone and lay-multicultural groups. Random number tables were used to select a sample of approximately one third of the churches in each group. Survey packets were then sent to the secretary of the board of elders in each of the selected churches with the request to distribute the packets according to detailed guidelines. Through this purposive sampling procedure, approximately 1% of the population in the lay-anglophone and lay-multicultural groups were selected. A total of 878 surveys were distributed to the selected individuals and churches. Of the 878 persons contacted, 452 completed the questionnaire for a response rate of 54%.

The instrument was developed through consultation with educational specialists and pilot tested with a group of 15 persons selected to reflect as closely as possible the target population. Feedback from the specialists and the pilot group was used to refine the instrument. The survey asked respondents to provide information under four headings: educational background, opinions and desires regarding postsecondary education in The Christian and Missionary Alliance, church and ministry involvement, and demographic information.

Technical measures taken to ensure the validity of the instrument included (a) the use of Likert-type scales to measure attitudes and opinions, (b) the use of "no opinion" categories in appropriate items, and (c) the inclusion of questions designed to verify that the respondents had sufficient experience of postsecondary education to respond knowledgeably to questions about that topic.

It was determined that data obtained from the workers, missionaries, and students groups were representative of those groups. It was recognized that data obtained from the lay-anglophone group were not representative of the group because the second stage of the sampling procedure for that group was purposive. It was noted that data obtained from the lay-multicultural group might not reflect the total population of the group because the response rate for the group was only 32% and because the response rate was not even across the three categories of small, medium and large congregations in the sample.

Data obtained through the survey were analyzed using the Statistical Package for the Social Sciences (SPSS). Statistics were obtained for each of the five stakeholder groups on the 114 variables in the survey. A one-way analysis of variance (ANOVA) to identify differences among groups was performed on each variable which used a five-point rating scale in the section of the survey on respondents opinions and desires regarding postsecondary education in the denomination.

The Delphi technique was chosen for the second phase of the research because that phase required subjective input from a large number of participants, and because a series of face-to-face meetings of the participants would have consumed large amounts of money and time. It was also felt that the technique would allow for the heterogeneity of the participants to be preserved in their contributions to the discussion. The 39 participants in the Delphi process were chosen through a process of consultation with three denominational officials and three denominational members involved in postsecondary education. Participants were chosen so as to have a broad range of opinions represented on the panel. Participation was 74% or higher in each of the three rounds of discussion.

The first round of the Delphi involved a single question designed to elicit participants' ideas about desirable features of the proposed network. Responses to the first round were analyzed and a list of 100 potential features or characteristics of the network were identified. A summary list of 24 propositions was prepared from the list of 100 features, for use in the second round.

The second round asked participants to rate each of the 24 propositions developed from the first round responses as well as 14 theme propositions designed to elicit greater detail about four themes which appeared to underlie many of the first round comments: education for areas other than ministry, the functions of the network, responsibility for setting denominational educational policy, and ministry preparation models in the denomination. The 24 summary propositions and the 14 theme propositions were rated on a four-point scale of desirability and 11 of the 14 theme propositions were also rated on a four-point priority rating scale.

In order to prepare for the third round of Delphi discussion, participants' ratings in the second round were analyzed using the Statistical Package for the Social Sciences (SPSS). A report was then prepared listing first the summary statements and then the statements related to the emerging themes. Mean, mode and standard deviation were reported for all of the items and a brief indication of the spread of ratings as well as a representative sample of comments were given for each item with a standard deviation greater than 0.7. Participants were asked to reevaluate each item and to indicate if they wished to change their own Round 2 rating. Responses on Round 3 showed only slight changes on a small number of items and it was therefore concluded that Round 3 responses accurately reflected the opinions of participants in the Delphi process.

## Findings of the Study

The findings of the study were grouped under six headings, each relating to one of the research subquestions:

1. Fields of study for the equipping network;
2. Delivery systems for the equipping network;
3. Types of postsecondary education in the equipping network;
4. Important features of the equipping network;
5. Potential constraints on the equipping network; and
6. Suggested strategies for the development of the network.

Fields of study for the equipping network. The network should concentrate on providing denominational members with study opportunities in those disciplines which were both studied most frequently and considered most important to study in a Christian institution: theology and ministry, counselling, education, arts and humanities, social sciences, and communications and media.

Delivery systems for the equipping network. The network should provide the learning opportunities desired by members, first by facilitating access by Alliance people to existing institutions, and then by providing (or ensuring the provision of) alternative modes of delivery in situations where access to existing institutions could not be arranged. The alternative modes of delivery could be 1-2 day seminars, intensive courses, distance education, or other options not already being offered to denominational members. Respondents preferred delivery methods which could be adapted to their schedules, which were primarily intensive types of programs, and which involved studying with other individuals. Learning styles which were rated as most effective were working in a group with a teacher or leader, and traditional full-time campus studies. Despite these findings on effective learning styles, only students indicated great interest in full-time campus studies. The study formats of greatest interest to other respondents were characterized by flexibility in terms of fitting learners' schedules, and group learning with teachers. The network should therefore focus on providing flexible formats which involve studying in groups with teachers or leaders. Developing the network was considered by all groups to be the most desirable option for the denomination, while expanding or modifying the existing denominational schools was considered moderately desirable by some groups.

Types of postsecondary education in the network. There should be three levels of instruction available through the network: non-credit courses for personal enrichment and lay training, undergraduate level courses which could be taken for personal enrichment or for degree credit, and graduate level courses for personal enrichment or for degree credit. Each level and type of instruction could meet the desires of a different group within the denomination.

Important features of the equipping network. The network should focus on the advancement of the Kingdom of God through working in partnership with local churches in the development of individuals for ministry in the church and in the marketplace. Further, the network should recognize multiple models for learning, encourage a variety of delivery methods and study formats, and facilitate discussion about new models for ministry. It should focus on education for ministry through providing in-ministry learning opportunities that encourage the transformation of the learner in personal and spiritual development.

The network should have a secondary focus on education for areas other than ministry and should develop means of linking learners with opportunities to study the social sciences, education, communications and media, and arts and humanities in learning contexts which affirm Christian values.

The network should function as a broker, linking learners with appropriate study opportunities, and as a motivator-visionary, stimulating churches and denominational leaders to adopt new models of ministry and stimulating institutions to provide new learning opportunities. It should neither become an educational institution nor aspire to degree-granting status, nor should it develop an accreditation function.

The structure of the network should be relatively fluid, able to adapt to changing needs and circumstances. In administration, staff should be kept to a minimum, there should be links with various denominational offices and agencies, but there should also be a degree of independence from those offices and agencies.

Potential constraints on the equipping network. Two primary constraints on the development of the network were identified. First, it was concluded that there was little willingness on the part of members to increase financial support of denominational postsecondary education. Second, the data showed considerable uncertainty as to the basic nature and purpose of the network, indicating that members might have inappropriate ideas of what the network might do for them.

Suggested strategies for the development of the network. The network could be initiated with a small staff located in a city with good travel and communications facilities and supervised by a governing committee appointed by the General Assembly of the denomination. Three initial objectives of the network could be: the development of a database of educational opportunities to be made available to denominational members, detailed discussions with all the stakeholder groups in the denomination as well as selected institutions outside the denomination in order to begin brokering services between groups, and the stimulation of discussion of new models of ministry preparation in the denomination.

## Conclusions

The research question which guided the study focused on the development of a network of learning opportunities in The Christian and Missionary Alliance in Canada. Because of this specific focus in the study, the conclusions which are presented in this section are also specific to the denominational situation. The analysis of the research findings in order to offer detailed recommendations on the development of the network was presented in chapter 6. This section presents four general conclusions based on the findings of the study.

1. The equipping network is needed in the denomination. The first conclusion which can be drawn from the findings of the study is that there is a need for the network in the denomination. Data from two questions in the survey indicated that respondents believed the development of the network was desirable and that they also believed that other members of the denomination desired to have the network developed. While data from these questions may have been biased because of positive comments about the network in the introduction to the survey, other data also support this conclusion. The member survey showed that respondents believed it was important to be able to study theology and ministry, counselling, social sciences, education, and communications and media in institutions of higher education that emphasized a Christian approach to all learning. The denominational Bible college and seminary do not offer all of these disciplines. Survey data also showed that respondents estimated that there was little willingness on the part of members to increase support of the system in order to finance new institutions. Further, respondents indicated that creating new institutions within the denomination in order to offer education in disciplines other than ministry preparation was not highly desirable.

The network concept responds well to these desires and preferences. The establishment of a network would increase members' access to Christian institutions which offer studies in the discipline areas which are not available in the denominational schools, and it would do this without large financial costs and without creating new educational institutions in the denomination.

In addition to the desires and opinions identified above, the survey showed that 47% of respondents already had access to Christian institutions which offered studies in all the disciplines listed above except communications and media. This finding showed that a substantial number of Christian institutions are located in areas which are accessible to denominational members. It seems therefore that the development of the network would be an approach which would minimize duplication of ministries among these institutions.

2. The network should be developed carefully due to constraints in the denomination. While the data showed that the network was a need in the denomination, they also showed that there are several reasons to move slowly and carefully in its development. The primary reason is the lack of understanding on the part of denominational members as to the basic nature and function of the network. The fact that the Delphi participants did not all have the same understanding of the concept was strong evidence that members would also have different conceptions of a network. This is both an advantage and a disadvantage. The advantage is that it allows the denomination to develop the network in the way that is most appropriate to the needs of the denomination. The disadvantage is that members may have unrealistic expectations of what the network can or should do for them and thus be easily disappointed when their expectations are not met.

A second reason that development of the network should be done with great care is the apparent lack of a guiding philosophy of education in the denomination. The development of a philosophy of education to undergird the network was rated as highly desirable by Delphi participants. The idea that the network should focus on education for areas other than ministry was rated as undesirable by Delphi participants and yet one of the functions of the network would be to link denominational members with such educational opportunities. Several Delphi participants commented that the primary focus should be on education for ministry but that education for areas other than ministry should be a strong secondary focus. The comments helped to clarify the position of some panel members but still indicated that there was a need for a guiding philosophy of education in the denomination. Unless there is general agreement among denominational leaders about the place and function of a network in the denominational postsecondary system it will be difficult to develop the network.

The conceptual framework of the study (Figure 2.1) might be a useful beginning point in the further development of the network and of a philosophy of education in the denomination. The framework emphasized (a) that the denominational postsecondary education system, like other postsecondary education systems, is constantly in a process of transformation and (b) that there are multiple forces for change in the various environments of the system. Using the framework to picture the system may help denominational leaders to envision the ways in which they want the network (a) to link the various denominational agencies into a more effective postsecondary education system and then (b) to link the denominational system to other educational organizations and systems outside the denomination. Such an exercise would help to define more clearly the purposes of the denominational postsecondary education agencies and thus might be a beginning point for the development of a denominational philosophy of education.

3. The primary functions of the network. The data indicated that the primary functions of the network should be those of an educational database and an educational broker. The Delphi findings indicated that the network should be neither another institution nor a bureaucracy, but that it should provide information and counsel about postsecondary learning opportunities to denominational members. This could be done through the development of a database of information on a wide variety of levels and types of learning opportunities. The developed database could be made available to denominational members

across Canada either through local centres or through communication by toll-free telephone, fax, or electronic mail. Data from the survey showed that many members are aware of existing opportunities in their region of residence. The development of a database would consolidate all of this information and make it available to all denominational members.

The broker function would involve a continual process of updating and refining the data obtained in the study in order to know the educational needs of all segments of the membership and to match those needs with learning opportunities available through various denominational agencies as well as postsecondary institutions outside the denomination. It would also involve stimulating educational agencies to provide new learning opportunities when appropriate ones do not already exist.

4. The network should seek to serve the missionaries of the denomination. Data from the survey showed that 70% of missionaries had considerable or high interest in taking further studies or courses of interest to them, and that 98% of missionaries expressed moderate to high interest in intensive 1-2 week courses while overseas, 81% expressed moderate to high interest in pursuing distance education courses while overseas, 79% were moderately or highly interested in increased funding for studies during furloughs, while only 37% had moderate to high interest in the current study leave system. These data indicate a great need to service missionaries of the denomination.

This issue was not addressed directly by the Delphi study, but participants did rate the idea that the network should include overseas churches of The Christian and Missionary Alliance as desirable. Some panel members suggested that overseas involvements should be a second phase in the development of the network because of the administrative load of attempting to establish the network in Canada and overseas simultaneously, the cost factor of serving overseas churches, and the potential of cultural insensitivity.

The issues raised by the panel members are legitimate concerns, but it is also clear that missionaries probably have the greatest need of any stakeholder group for the services of the network. Further, developing services to missionaries would be a means of pilot testing the feasibility of serving overseas churches of the denomination. While the cultural sensitivity of the network would not be tested when dealing exclusively with missionaries, the cost factors and the administrative load of extending services to overseas locations would be tested. In addition, the successful servicing of missionaries overseas might convince other segments of the denomination of the effectiveness of the network.

On the basis of the consideration of these factors, the conclusion of the researcher is that cost-effective ways of extending the services of the network to missionaries of the denomination should be developed as soon as possible following the establishment of the network.

## Recommendations for Further Research

This section presents four recommendations for further research which could contribute to both the theoretical and practical understanding of various aspects of the concept of a learning network.

1. The concept of developing a network of learning opportunities that is neither a formal consortium of educational service providers nor an informal association of individuals with a common interest is relatively new. While there is literature available on certain types of networks, especially computer networks and support networks, there is little available describing the kind of network envisioned by the denomination. Assuming that the denomination proceeds with the establishment of the network, an in-depth case study of the implementation of the concept could contribute much to the understanding of such organizations. The study could document the challenges faced by the network planners, the successes and failures, the kinds of leaders required to maintain effective relationships with a variety of institutions and publics, and the responses of students to various types and styles of learning opportunities.

2. Building on the preceding recommendation, another area that deserves further attention is the development of a typology of consortia and networks. Various

organizations or associations could be studied with the purpose of providing descriptive profiles of the range of organizations that have been labeled consortia and networks. The profiles might differentiate between types on the basis of the purposes of the organization, the nature of the members of the organization, the degree of collaboration involved, the nature of the services offered, as well as other distinguishing features which might emerge from the study. Neal (1988) and Patterson (1979) identified a number of potential roles for consortia which could become the basis of a typology of collaborative organizations in postsecondary education. The existence of such a typology would be very helpful to educational policy makers considering the establishment of a consortium or network.

3. The work of Sauvé, Nadeau, and Leclerc (1993) comparing the study motives, learning styles, cognitive styles, and locus of control of students in traditional campus based programs and in distance education programs suggests another area for further study related to network development. Sauvé, Nadeau, and Leclerc tested students in undergraduate programs and found significant differences on several measures. It would be very helpful to conduct a similar study using older students and including study formats which might be classified as halfway between campus studies and distance education--formats such as intensive 1-2 day seminars, concentrated 1-2 week courses, and night classes. Would older students evidence different study motives, learning styles, cognitive styles, and loci of control? If so, what would be the implications for the development of learning networks which might serve older students?

4. Closely related to the preceding recommendation would be a study to determine how distance education formats might be adapted to meet the needs of learners with the traits associated with Sauvé, Nadeau, and Leclerc's (1993) campus students. It might be possible to test a large number of distance education students in order to select a sample of students who display the traits associated with the campus students. Interviews could be conducted to identify those aspects of distance learning formats which were helpful to these students and those aspects which were not. Students could also be asked to identify ways

in which the distance learning format could be made more attractive for them. Data from such a study would be helpful both to providers of distance education and to network planners attempting to match learning opportunities with the needs of students.

## Concluding Remarks

The study approached the development of a network of postsecondary learning opportunities as one cycle in the continuous process of renewal and transformation of an open system of postsecondary education. The study has demonstrated the variety of forces which contribute to this continual process, and has illustrated the complexity of the policy development process in an environment characterized by multiple stakeholders and decision makers, uncertainty of outcomes, limited resources, and conflict among competing goals.

This study has investigated the opinions and desires regarding postsecondary education of five stakeholder groups in The Christian and Missionary Alliance in Canada as well as the opinions of a select group of denominational leaders in order to identify: (a) the ways in which the development of a network of varied learning opportunities at the postsecondary level in The Christian and Missionary Alliance in Canada could meet the needs of the denomination's membership, and (b) the critical factors in the development of the network. The study has concluded by recommending strategies for the development of the network in the denomination.

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# Appendix A

## Equipping Culture Document

# AN EQUIPPING CULTURE

## The Future of Canadian Alliance Postsecondary Education

Adopted by the Seventh General Assembly
of the C&MA in Canada
Abbotsford, BC

June 25, 1992

## Executive Summary

In order for the CMA in Canada to achieve its goals, its postsecondary educational agenda needs to be centred in and guided by an "equipping culture." The educational agenda of this equipping culture is to identify ways by which every adult follower of Christ can be equipped for service to the body of Christ regardless of educational or racial background, geographical location, economic status or age. The corporate culture required to sustain this educational agenda is one in which all sectors of Alliance ministry are committed to developing and nurturing an "equipping for service" mindset, and resisting the proclivity to function only in maintenance modes. The call of this report is to apply the timeless truth of Eph. 4:11-13 in new and diverse ways as we move toward the 21st century.

Three broad vocational categories, lay, clergy and bi-vocational, are reviewed with appropriate suggestions as to how each may be appropriately equipped. The primary responsibility for equipping the laity should be lodged with the local church. The primary responsibility for equipping the clergy should be lodged with Canadian Theological Seminary (CTS) and Canadian Bible College (CBC). The responsibility for equipping bi-vocational persons will be shared. The responsibility of the CMA is to provide the clergy-training component. For the most part this will be delegated to CTS and CBC. The lay vocational education will be provided by non-CMA institutions in Canada. It is proposed that the Alliance not develop its own university or liberal arts institution, but rather develop partnerships with existing institutions, while encouraging CBC to develop tracks for students wanting part of its program prior to enrolling in university.

The crucial role of information technology is highlighted with strategies suggested as to how to effectively incorporate it into the planning and delivery of education. In fact, the availability of information technology is the foundation on which an "equipping network" is proposed. Such a network envisions many opportunities and pathways for equipping believers. Components of this "system" would depend on one another to avoid unnecessary duplication. Individuals would be able to begin where they were in life and be prepared for lay through clergy vocations utilizing the network of educational opportunities. A system thus rationalized is viewed as better stewardship of human and financial resources.

The increasing multicultural realities of Canada require several things. Effective education for non-caucasians must be provided, but beyond that, all who minister in the church in the decade ahead will need to be able to function in a multicultural context. Hence caucasians need to be prepared to minister to non-caucasians and vice-versa. In this connection, global dimensions of the equipping network are envisioned.

The local church is seen to be the best context in which individuals discover their giftedness for ministry and the call of God vocationally. More must be done to guide individuals in this quest. Such help will need the cooperation of all who have a heart and part in this equipping agenda.

Some financial and organizational requirements of such an equipping culture are noted, and every person and church is called to participate in this grand plan for "bringing back the King."

## AN EQUIPPING CULTURE

### The Future of Alliance Postsecondary Education

> Wanted: A new generation of Christian leaders for the twenty-first century. Must be willing to embody the character of Christ, embrace the vision of Christ and empower the people of Christ. All interested parties are urged to apply. (Dr. David L. McKenna)

> "And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ."
> (NASB Ephesians 4:11-13)

Canadian people live in a day where perplexing and often contradictory cross-currents swirl around us with about the same welcome as the legendary cold winter wind on Winnipeg's "Portage and Main." Some forces call forth our best--excellence in service, greater accountability, integrity, removal of inequities of many kinds. Other forces seem to fight against such noble ends--rising secularism, pluralism, philosophical relativity. The result is a heavy toll on human resources as large segments of our population are inactive through unemployment or from having lost heart. It is a day when the nation is becoming impatient with high levels of unemployment and the high cost of economic safety nets. It is a day characterized by a growing demand for quality from suppliers who must increasingly focus on productivity in an unforgiving economic climate. Entrenched consumerism poses a threat to natural resources and the environment and the way of life it brought to birth. This ought to be a context in which the church stands out as an exception and example to the culture, and that is the challenge.

The Scriptures are clear that all the saints are to be equipped for works of service that build the body of Christ. The charge is to the Church, but the focus is on the individual. "Unemployment" should be a foreign concept in the church as its people are led to embody the character of Christ and embrace the vision of Christ. For that each person needs empowerment, not only by the Spirit of Christ, but by those who lead them. It is a call for an equipping culture to pervade the educational strategies and the corporate character of the Alliance in Canada.

Too often the church has complacently relied solely upon centralized committees, agencies and offices to articulate the personnel needs of the church. While this role is necessary, it is not sufficient. A strategy that prepares and deploys people in ministry must begin with the needs of those who are to be equipped for service--that is, all who come under the umbrella of the ministry of each local church. Who are they, and what will it take to bring them to a place of readiness and preparedness in service of the Lord of the Church?

What is needed are both educational strategies and a corporate culture that supports this equipping mission. Our standard should be to excel in this endeavour to a world searching for it culturally and spiritually.

The educational agenda of this equipping culture is therefore to identify ways by which every adult follower of Christ can be equipped for service to the body of Christ regardless of educational or racial background, geographical location, economic status or age.

The corporate culture required to sustain this educational agenda is one in which all sectors of Alliance ministry are committed to developing and nurturing an "equipping for service" mindset, and resisting the proclivity to function only in maintenance modes.

The long-term vision of the CMA in Canada and abroad has been well articulated by the President of the CMA in the post-centennial goals which were adopted by Assembly. Our capacity to accomplish them will be largely dependent upon the degree to which we equip each member of the body of Christ.

**The Context of the Equipping Culture**

Understanding the context and future in which the church intends to engage in its equipping function is crucial. Among the many features which could be cited, the Commission highlights the following:

- Because of continuous technological change, influenced not just by Canadian but international development as well, it is evident that information will become more accessible and communication networks linking national and international stations will be operating with greater speed and reliability. The ever-popular personal computer, enhanced by video and audio technology, will become a common household tool for both learning and entertainment.

- As population growth in Canada declines, due to a declining fertility rate, the nation will continue to look to immigration as a source of population growth. Canada will become increasingly multicultural. New arrivals will continue to come predominantly from the Asia-Pacific and Latin American-Caribbean regions. The majority of immigrants will settle in Canada's three major urban centres, Vancouver, Toronto and Montreal. Up to 50% of the growth in Canadian CMA churches in this decade is projected to be in the non-caucasian sector.

- There is growing expression of pluralism, individualism and relativism in Canadian culture that will require Christians to have a strong knowledge of basic Biblical truth and an ability to articulate it in such a context;

- The population of Canada is maturing. By 2000, one-third of the population will be in the 35-55 age range. The effects of aging in Canadian society will directly impact the ministry of CMA churches even more critically during the early decades of 2000s.

- Local churches are increasingly able to care for their own training of lay leadership, especially as they engage well-trained pastoral leadership and utilize the vast array of equipping opportunities that exist.

- The geographical and political/social divisions within Canada will continue to be factors affecting the life of the church nationally.

Certain aspects of this context in which Alliance postsecondary education will function suggest some general directions which should be embraced.

**Delivery Systems and Technological Changes**

Discussion about delivery systems is talk about how education is provided to the person for whom it is intended. It seems evident that the day is gone when the Alliance can largely depend on one or two major ways of providing education for its equipping mandate. Several decades ago it was sufficient to basically send people to Bible college or seminary. Three or four years in a residential program was sufficient equipping for the clergy. At the local church, resources within the Christian education program were generally sufficient for a program of equipping the laity. Technological, social and cultural changes have significantly altered the ground rules.

Today, and in the foreseeable future, the delivery system will need to have multiple ways of serving a diverse clientele, and fortunately the technological development needed to make this happen is available if it is used.

The Commission offers these perspectives on technological change and delivery systems to guide the Alliance in addressing its educational needs in the future.

- Various information technologies should be exploited for serving students at a distance from educational centres. Such developments as computer-assisted instruction, video, satellite data bases and courses, interactive video transmission of on-campus courses, programmed learning materials for individual study in remote locations, are just a few of the possible applications of technology to the equipping mandate.
- Technology should not replace the human element in teaching/learning, but rather enhance the limitations of human resources. "Hi tech" must be subordinated to "hi touch".
- Computer literacy should be part of the training of every clergy candidate, and every effort should be made to encourage accessing national and international information resources.
- Faculty hired at CBC and CTS, should be familiar with and updated regularly on the developments in technology so that these can be built into training programs and into the delivery of education.
- Whenever possible, CBC and CTS should develop partnerships with other colleges and seminaries in order to share resources and expertise in the application of technology to education.
- CBC and CTS should continue to actively explore alternative models of preparing clergy that utilize field-based components of training (e.g. mentor/preceptor model) to increase the integration of theory and practise, and to give more "hands-on" experience in preparing for ministry.

**Equipping Non-Caucasians**

Every indicator points to the need for equipping non-caucasians for ministry within Canada as well as internationally. Further, because of the changing cultural complexion of Canada, caucasian clergy and laypersons need to be able to minister in a multicultural context. The Canadian Alliance simply cannot ignore this reality in the next decade.

The Commission offers the following perspectives to guide the educational development of the Alliance with regard to the non-caucasian sector.

- The National Office should formally explore the immigration strategy with Canadian authorities in order to anticipate the future cultural mosaic and guide the development of appropriate strategies for outreach and education.
- Collaboration between caucasian and non-caucasian churches should be promoted within the Alliance for mutual strengthening of the ability to equip members of the church.
- Due to the cohesive cultural values and the small numbers of most non-caucasian groups within the Canadian CMA, it is likely that there will be significant cross-denominational cooperation within any given ethnic ministry whether officially sanctioned or not. There is no good reason to discourage this type of cooperation.
- The Centre for Intercultural Studies at CBC/CTS appears to the Commission to be a fruitful structure within which to pursue the equipping of people from lay through clergy levels.

- Leaders in these respective cultures are ideally the ones to define the equipping strategies that are needed and how the Alliance at large can assist in providing them. Such development needs to be done in consultation with others who will assist them (such as CBC or CTS).
- Even though the non-caucasian sector is smaller than the caucasian in the Canadian CMA, overseas churches from these cultures may be well-developed and the western caucasian church has much to learn from them. Equipping structures for all clergy should provide for the cross-fertilization of many cultures in the global mission of the church.
- Wherever possible, linkages should be established with colleges and seminaries in other parts of the world that facilitate exchanges of students and faculty, and ease the transfer of credit for students wanting to develop programs of study that will cross national and cultural boundaries.

## Equipping on a Vocational Continuum

The equipping mandate for the church is not limited to certain church-related vocations. Every Christian, regardless of vocation, is to be equipped for service to the body of Christ. It extends from those who will be employed outside the church to those called by the church to serve it on a full-time basis. This difference is often referred to as a laity-clergy split; however, these distinctions are beginning to blur for theological and practical reasons. It is preferable to consider it a vocational continuum. For purposes of this report, however, three broad categories on this continuum will be identified. First there are those whose vocation is within the organized church ("clergy"[1]). Second, there are those whose vocation is outside the organized church ("lay"[2]). Finally, there are those who will straddle these extremes as bi-vocational workers, often referred to as "tentmakers". Each group requires an educational strategy from the C&MA for its equipping agenda.

### Who Is Responsible?

It is one thing to discuss the need for equipping others, but if there is lack of clarity as to who is responsible, the task will most certainly fall between the cracks. On the other hand, identifying who should be primarily responsible does not adequately address the question of how the equipping should be done: it only establishes general responsibility for those who will participate in future discussions about implementing the plans.

The primary responsibility for equipping the laity should be lodged with the local church. The primary responsibility for equipping the clergy should be lodged with Canadian Theological Seminary (CTS) and Canadian Bible College (CBC). The responsibility for equipping bi-vocational persons will be shared. The responsibility of the CMA is to provide the clergy-training component. For the most part this will be delegated to CTS (and CBC when it is appropriate). The lay vocational education will be provided by non-CMA institutions in Canada.

## An Equipping Network

Perhaps the best way to describe the way of addressing future educational needs of the CMA is to think in terms of a network of educational opportunities. In education, people are familiar with different kinds of institutions--universities, community colleges, CEGEPs, technical schools, Bible colleges, seminaries, etc. Each represents different services and products. For purposes of this report, the focus is on educational opportunities rather than institutions as such. This allows one to think more creatively to include less formal training along with the formal, shorter programs with longer, non-traditional instruction along with classroom-styled instruction, and so on.

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[1] Refer to Appendix B for a description of how this word is to be understood.

[2] Refer to Appendix B for a description as to how this word is intended to be understood.

The idea of "network" adds an important dimension. It conveys the idea that each educational opportunity or program is in some way related or connected to the others. There are pathways between them. Each component in the network can depend on others so that each part does not have to be "all things to all people." Some aspects of this network are already in place and functioning well: what is needed is to develop the network even further.

No matter where a person is on the vocational continuum, and regardless of race, educational background, place of residence, age or ability to pay, there should be an opportunity to be equipped for service to the body of Christ. And the network should help people move along the continuum from lay to clergy roles in the church if God should so lead.

With regard to this equipping network, the Commission offers the following perspectives to guide CMA educational planning:

- The network would include, but not be limited to, the educational activities already being provided by CBC and CTS, National and District Offices, and local churches.
- Some type of national oversight of CMA educational opportunities is desired in order to coordinate and promote various agencies involved in the equipping network, and to develop ways to constantly monitor the needs of the field and use this information to assist various network partners in meeting such needs in their educational programs.
- It is better stewardship of human and financial resources to develop a network of educational opportunity within the CMA rather than allow unnecessary duplication. Such stewardship would also suggest that partnerships with non-CMA educational programs be developed (a) to avoid the cost of duplicating services already available, and (b) to build on and extend what others do in areas where we can uniquely contribute with strength, and in ways that will directly serve the goals of the CMA.
- The network should make provision for anglophones, francophones and non-caucasians.
- The network should facilitate the growing desire of some parents and young people for university-level education that is not directed at training for the clergy.
- There is no reason to restrict the equipping network to Canada, and appropriate world-wide linkages should be pursued.

Equipping the Clergy

- The equipping of the clergy is the primary mandate of the College and Seminary, and the CMA should continue to delegate this responsibility to them.
- It is envisioned that seminary training will increasingly be the norm for those in senior pastoral positions and for those who work cross-culturally.
- The College will continue to have a role in the preparation of clergy, but this will likely be in areas of (1) preseminary programs and (2) supporting staff roles.
- It is crucial that educational programs prepare people for the practise of ministry. There should be greater integration of theory and practise. One of the implications of this is more "hands-on" training.
- Since clergy should function as equippers of the laity, the curriculum should prepare clergy as equippers. Clergy need the kind of training that will enable them to equip and deploy the laity into the real world in which they live.

- The curriculum needs to be flexible and adaptable to meet the changing needs of society and the church. Somehow the curricula must address the growing diversity of skills and training needed to lead the church.

- Strategies need to be developed for the training of non-caucasian clergy in light of the changing cultural composition and intended growth of the CMA in Canada.

- Education should incorporate the need for computer literacy and the ability to respond to advances in technology in the work of the church.

- CTS should provide continuing professional education for clergy. Since some of this is currently provided by District leadership. The Seminary and District leaders should develop a cooperative strategy in this area. For missions personnel around the world, continuing education should be delivered at their location of service as much as is possible.

- Some churches will choose to equip clergy from within the congregation. This model should not be discouraged, but components within the network should be available to strengthen it.

### Equipping the Laity

The vast majority of the Alliance are lay members, as described in this report. If there is a need for an equipping agenda it is most certainly here. It is important that a distinction be made between biblical learning and training for ministry in and through the local church. While the former is an essential foundation, it is the latter that is often neglected. The Scripture makes it clear that God has given gifted persons to the church not just for the transmission of information, but to equip them for works of service. The Commission gratefully recognizes a growing recognition in the church for the role of the laity in ministry. This needs to be consciously and enthusiastically embraced in every congregation.

- Since the needs of a local church are often unique, it will be difficult to standardize educational functions. It is therefore crucial that the clergy be prepared professionally to design strategies for the local church which meet its equipping needs.

- Since the local church is the best context for the discovery and confirmation of one's giftedness and God's call, local elders boards have a responsibility to identify and deploy those who can equip others for ministry.

- Local churches should avoid an "institutionalized" approach (smaller versions of CBC or CTS) to developing curricula, since these have not generally been successful. Educational programs should be driven by the actual need of the people and of the local church/community.

- Local churches will likely want to continue to delegate to CBC and CTS certain kinds of lay training (e.g. one year of Bible college for recent high school graduates, or one year of training for lay professionals who want an intense program of biblical studies that enables them to integrate biblical knowledge with their ministry in the church and in the workplace).

- CBC and CTS should develop short programs for lay people that local churches could not provide on their own, but for which there is a discernable need.

- An "oasis" strategy is needed--a safe place, free from normal distractions of culture and responsibilities where people can feel secure in learning and studying as they deal with an increasingly non-Christian culture.

### University Education

There is a growing interest in Canadian churches for university education that is provided within a Judeo-Christian, theistic world view. The development of institutions like Trinity Western University, Redeemer College, King's College (U. of A.) serve to illustrate the point. Within the Bible college movement in Canada and the USA there is a definite trend in many institutions toward the offering of a broader base and degrees in general arts and sciences, but more often than not, degree programs in professional programs (e.g. teacher education, nursing, business education, etc.). The question is whether or not the CMA in Canada should initiate planning that would eventuate in the development of an Alliance university (Christian liberal arts institution), or whether CBC should modify its mission to provide a broader base of general education to serve this need.

In an effort to guide the Alliance in this crucial area, the Commission offers the following perspectives:

- There is no theological reason to limit the church to just the training of the clergy and lay people for ministry. It is legitimate for the church to provide general education to its members and to society at large.

- The history of universities in North America would indicate that when more general programs were placed along side programs to train people for the ministry, it was the latter that lost out in the end. The two major pressures were the secularizing influence of faculty and alumni and the financial pressure caused by the need to compete with public institutions funded by the public purse. Ultimately these universities, created to educate clergy, found that function to be confined to a small department within a secular university, or an affiliated institution with the university.

- Given the inordinate financial pressure being experienced by postsecondary education in Canada and the tremendous costs associated with the development of a private university, there is no compelling reason to suggest the Alliance take initiatives to launch its own university.

- 1990 Annual Reports for CMA churches in Canada indicate a total of 3092 in junior high groups, 2966 in senior hi groups, and 3110 in college and career groups. While it may be granted that these are conservative figures, they raise substantial doubt about the viability of a Canadian Alliance university with the other postsecondary options CMA students have.

- The North American trend in attendance patterns at universities and colleges is for undergraduate students to study near their home. Over the past decade the percentage of Alliance students attending Alliance colleges in the USA (most of which are Christian liberal arts colleges), has been dropping. Even though they are of generally good quality, they cannot hold Alliance students. Part of this problem is geographical.

- Partnerships with existing institutions to serve the needs of Alliance people seems the more prudent course to follow. Perhaps formal agreements could be established between the CMA and such institutions.

- Strategies could be developed to help Alliance youth who study on secular campuses (e.g. "houses" on or near campuses, staffed by a competent Christian who could provide counsel to university students and help them build bridges between their studies and the Christian faith, or perhaps establishing a CMA student residence to provide accommodations with students who shared common values and beliefs)

- Alliance people should be encouraged to financially support Christian universities and colleges serving their needs, and such institutions should be able to develop support within Alliance congregations.

- Canadian Bible College should consider an expanded base of general education in the preparation of a pre-seminary program for the College, but such development should be constrained by the objective of being a pre-professional program for the seminary.

- CBC should do all it can to negotiate transfer of credit agreements with the University of Regina, thereby maximizing the likelihood that a student can transfer appropriate credit to Canadian universities after one or two years at CBC.
- CBC should deliberately develop partnerships with Christian universities and colleges to ensure that students who attend CBC and do not want to prepare for the ministry have pre-established pathways to other vocational options.

### Equipping Bi-vocational People

There are two primary sources of motivation for embracing the equipping mandate for bi-vocational people. First, the cost of hiring clergy in church planting situations in Canada is often beyond the reach of a fledgling congregation. Second, some areas of the world are only open to Christians who are trained in a lay vocation and can provide a human resource to the country. As a result, there seems to be a growing demand for bi-vocational people: that is, persons who are vocationally trained as clergy as well as for some other occupation.

To help the Alliance address its equipping mandate for such persons, the Commission offers the following perspectives.

- CTS and CBC should have the primary responsibility of providing the clergy component of training bi-vocational workers. This could include appropriate integration required in bridging the two vocations.
- There needs to be established a central clearinghouse, perhaps in association with existing directories, where needed personnel can be matched with the interests of bi-vocational workers. This facility needs to be widely promoted among Alliance people.

### Equipping Whom for What?

So far the attention has been on the development of an educational agenda for equipping God's people for works of service to the church. There is a very large issue untouched by all of this. It is the matter of how individuals come to know God's call in their lives and how that affects the educational choices they make. This is an area in which the church has not generally been helpful. Whatever the reason may be, this issue must be addressed as part of the equipping agenda.

Often the word used to describe this process is "recruiting," and often recruiting is viewed by individuals as being synonymous as "manipulating." Equipping people for works of service implies guidance systems that provide feedback to each person to enable choices to be made that will result in the body being built up. People who are not equipped for and placed in the right area of service will not build the body.

In an effort to guide the Alliance in this part of its educational agenda, the Commission offers the following perspectives.

- The local church is the best context for discovery of and confirmation of God's call on a person's ministry and vocation. Therefore it seems that the local church bears primary responsibility for identifying and confirming those who should be preparing for a vocation of Christian ministry.
- As College and Seminary carry out their specialized role of equipping the clergy, they will need to interact with churches in the process of identifying and recruiting those who should be equipped for the ministry.
- It is incumbent on CBC and CTS to clearly communicate in churches what their role is and what

type of candidates they envision as being needed in the clergy, but this cannot be done in isolation.

- Various tools need to be developed (questionnaires, diagnostic inventories, etc.) to help local church leaders guide people particularly into vocations of Christian ministry, but also into fruitful ministries as lay people.

- Barriers need to be removed to help individuals move into educational opportunities when their prior course in life has not prepared them with the typical entering requirements. A person ought to be able to move along the vocational continuum at any point in life, and every effort has to be made to remove obstacles to such movement.

**Finances**

Behind all wonderful dreams of "what could be" lies the proverbial "wet blanket" of finances. Without question the proposals above have financial implications, but it has been well-said that "God's work done in God's way will have God's supply."

In order to address the financial aspects of the educational plan, the Commission offers the following perspectives to guide the Alliance.

- There is a need for a fiscal impact study to be done of the proposals advanced by the Commission.

- Financial support for the equipping of clergy is the responsibility of individual Alliance churches and as they are organized at District and National levels. With the growing costs of operating a college and seminary of quality, it appears that the Alliance in Canada needs to bear greater responsibility for financial support of these two institutions.

- There is a problem of student indebtedness which limits their placeability upon graduation (especially overseas). This issue must be addressed at all levels of Alliance ministry. Part of the solution is undoubtedly more student financial aid, but part is also combatting cultural values and patterns begun early in life.

- The more the educational agenda shifts to the lay end of the equipping continuum, the greater should be the share of the cost borne by the user.

- The shifting values of younger generations would suggest that, apart from renewal in the church, it will be increasingly difficult to encourage people to give to anything apart from their own direct needs or interests. Futurists generally predict declining interest in and resources for postsecondary education.

**Conclusion**

As a Commission we have prayerfully and thoughtfully prepared the perspectives contained in this report. We would request that all who have a heart for equipping the body of Christ will seriously consider whether or not these proposals will help the Alliance in Canada achieve its goals in the years to come as we labour together to "bring back the King." We welcome your response.

Respectfully submitted,

Donald Bubna, Chairman

## APPENDIX A: DEFINITIONS AND DELIMITATIONS

1. **Postsecondary education**

The delimitation of "postsecondary education" was understood to refer to all adults age 17 and over, but did not presume high school graduation.

Since the study excluded kindergarten through grade 12 education in both church education and general schooling, it was acknowledged that, since life is a continuum, foundations may need to be laid in high school years for the postsecondary agenda.

The study was assumed to include, but not be limited to, roles currently performed by Canadian Bible College and Canadian Theological Seminary, the only two postsecondary institutions of the CMA in Canada.

2. **Alliance needs**

The primary interpretation of "Alliance needs" was that which the CMA denomination and its local churches require to accomplish their objectives as contained in Constitutions, Bylaws, Post-Centennial Goals and other policy documents.

The secondary interpretation of "Alliance needs" was that which CMA people express as their desires for themselves and their children.

The secondary interpretation would be subordinated to the primary.

3. **Vocation**

The term "vocation" is used rather then "occupation" because it adds to the latter the notion of a calling in life. It acknowleges the place of God's leading in one's work whether done within the church or outside.

4. **Clergy**

This term is used, not in its technical sense which often implies ordination and maleness, but rather to distinguish it from "minister" since all in the church are called to be ministers, not just those professionally trained and paid to perform ministerial duties. It is seen as a broader concept that that of "pastor."

5. **Lay/Laity**

This term is used because of its popular understanding as referring to anyone who is not commissioned to full-time work within the church (whether paid or not). There is growing theological discomfort with this designation in some circles; however, the intent of the report is to use the term for clear communication and not to make a theological distinction.

# Appendix B

## Questionnaires

# Developing A Postsecondary Equipping Network in The Christian and Missionary Alliance in Canada: A Survey of Member Interests and Desires

**A Postsecondary "Equipping Network?"**

In June, 1992, the General Assembly of The Christian and Missionary Alliance in Canada voted to link all denominational educational opportunities for adults into what was called an "equipping network." "Educational opportunities for adults" was understood to refer to any learning activities for persons age 17 or older, whether or not they had completed high school. The proposed "equipping network" would **not** be another postsecondary institution or school. Rather, organizations offering adult learning opportunities (schools, national and district offices, local churches) would be linked as partners in the network in order to:

1. Maximize coordination and minimize duplication of services among network partners. This would include establishing links to non-Alliance schools where appropriate.
2. Facilitate the flow of students among network partners by encouraging discussions of transfer of credit between network partners.
3. Monitor the desires of Alliance people and stimulate network partners to meet those desires.

Rev. Bruce Edwards
18403 - 70 Ave., Edmonton, AB. T5T 3A6
Tel.: (403) 444-4379; Fax: (403) 484-5305
email: Bruce_Edwards@ADMIN.EDUC.UALBERTA.CA

**INSTRUCTIONS:** Unless requested otherwise, please answer all questions by circling the number(s) of the response(s) you have chosen. When you select "Other" as a response, please give a brief explanation in the space provided. "N/O" as a possible response means "No Opinion." All information will be kept in complete confidence. No attempt will be made to identify respondents by means of this information.

Your opinions matter, and your contribution will add to the accuracy of the data obtained through the survey. If you have any comments on the survey or on any topic related to the survey, please note them on the survey or on an additional slip of paper and include them in the envelope with the survey. Thank you.

## Section A. Educational Background.

1. Indicate the **Field of Study** of any study programs or courses you have taken (credit or audit) in the past two years **(Circle all that apply):**

   1. Arts & Humanities (e.g., History, Languages)
   2. Social Sciences (e.g., Sociology, Anthropology, Psychology)
   3. Counselling
   4. Education (i.e. Teacher Training & the study of Education)
   5. Law
   6. Health Sciences (e.g., Dentistry, Medicine, Nursing)
   7. Physical Sciences
   8. Technical Ed. (e.g., Trades, Secretarial, Computer)
   9. Engineering
   10. Theology & Ministry (e.g., Pastoral, Music, Missions)
   11. Communications & Media
   12. Business
   13. Other (specify): ______________________________

2. Indicate the **Type of Study** of any study programs or courses you have taken (credit or audit) in the past two years **(Circle all that apply):**

   1. Academic Upgrading (high school completion)
   2. Personal enrichment
   3. Trades Qualification
   4. College or University undergraduate program
   5. Master's program
   6. Doctoral program
   7. In-service/Continuing Professional Ed.
   8. Other: ______________________________

3. Indicate the **Delivery Methods** of any study programs or courses you have taken (credit or audit) in the past two years **(Circle all that apply):**

   1. Concentrated/Intensive courses (1-2 weeks)
   2. Night courses
   3. Full time day courses
   4. Seminars
   5. Correspondence
   6. Part-time day courses
   7. Weekend courses
   8. Distance Education
   9. Self-directed study
   10. Other: ______________________________

**Section B. Opinions and Desires Regarding Postsecondary Education in The Christian and Missionary Alliance.** The following questions relate to your opinions and desires regarding postsecondary education in The Christian and Missionary Alliance. Some questions deal with your opinions while others ask about your desires or preferences. Each question uses a five point rating scale where "1" is the lowest score and "5" is the highest score of whatever quality (e.g., importance, effectiveness) you are being asked to assign to the items listed.

**4.** Many Christians believe that it is important to have institutions of higher education that emphasize a Christian approach to all learning. In your opinion, how important is it that members of The Christian and Missionary Alliance have the opportunity to study the following disciplines in such Christian institutions (not necessarily Alliance institutions)?

| | **Importance** | | | | |
|---|---|---|---|---|---|
| | **None** | | **Moderate** | | **Great** |
| Arts and Humanities (e.g., History, Languages) | 1 | 2 | 3 | 4 | 5 |
| Social Sciences (e.g., Sociology, Anthropology, Psychology) | 1 | 2 | 3 | 4 | 5 |
| Counselling | 1 | 2 | 3 | 4 | 5 |
| Education (i.e., Teacher Training and the study of Education) | 1 | 2 | 3 | 4 | 5 |
| Law | 1 | 2 | 3 | 4 | 5 |
| Health Sciences (e.g., Dentistry, Medicine, Nursing) | 1 | 2 | 3 | 4 | 5 |
| Physical Sciences | 1 | 2 | 3 | 4 | 5 |
| Technical Ed. (e.g., Trades, Secretarial, Computer) | 1 | 2 | 3 | 4 | 5 |
| Engineering | 1 | 2 | 3 | 4 | 5 |
| Theology and Ministry (e.g., Pastoral, Music, Missions) | 1 | 2 | 3 | 4 | 5 |
| Communications and Media | 1 | 2 | 3 | 4 | 5 |
| Business | 1 | 2 | 3 | 4 | 5 |
| Other (specify): ______________________ | 1 | 2 | 3 | 4 | 5 |

**5.** Many communities already have access to Christian postsecondary institutions. To your knowledge, can the following disciplines be studied in a Christian institution within approximately 300 kilometres of your community?

| | **Yes** | **No** | **Don't Know** | | **Yes** | **No** | **Don't Know** |
|---|---|---|---|---|---|---|---|
| Arts and Humanities | 1 | 2 | 3 | Physical Sciences | 1 | 2 | 3 |
| Social Sciences | 1 | 2 | 3 | Technical Education | 1 | 2 | 3 |
| Counselling | 1 | 2 | 3 | Engineering | 1 | 2 | 3 |
| Education | 1 | 2 | 3 | Theology and Ministry | 1 | 2 | 3 |
| Law | 1 | 2 | 3 | Communications and Media | 1 | 2 | 3 |
| Health Sciences | 1 | 2 | 3 | Business | 1 | 2 | 3 |
| Other (specify): ______________________ | | | | | 1 | 2 | 3 |

**6.** Rate the following **learning styles** in terms of their effectiveness in helping **you** to learn.

| | **Effectiveness** | | | | | |
|---|---|---|---|---|---|---|
| | **None** | | **Moderate** | | **Great** | **N/O** |
| Working on your own with a book and study guide, but not through an educational agency | 1 | 2 | 3 | 4 | 5 | 9 |
| Working with a few other people, but no leader or teacher | 1 | 2 | 3 | 4 | 5 | 9 |
| Correspondence or distance education using materials from an educational agency | 1 | 2 | 3 | 4 | 5 | 9 |
| Working in a group with a teacher or leader (e.g., evening school, weekend seminars) | 1 | 2 | 3 | 4 | 5 | 9 |
| Traditional full-time campus studies | 1 | 2 | 3 | 4 | 5 | 9 |
| Other (specify): ______________________ | 1 | 2 | 3 | 4 | 5 | 9 |

7. Rate the following factors in terms of their effectiveness in motivating you to **complete** a study course or program:

| | | | Effectiveness | | |
|---|---|---|---|---|---|
| | None | | Moderate | | Great |
| Your own desire to learn (i.e., your needs and interests) | 1 | 2 | 3 | 4 | 5 |
| Exams, tests (i.e., being graded for work submitted) | 1 | 2 | 3 | 4 | 5 |
| Course assignments (e.g., research, writing, projects) | 1 | 2 | 3 | 4 | 5 |
| Interaction with other students and teachers | 1 | 2 | 3 | 4 | 5 |
| Formal recognition (diploma, certificate, etc.) but **not** degree credit | 1 | 2 | 3 | 4 | 5 |
| Obtaining credit towards a degree | 1 | 2 | 3 | 4 | 5 |
| Belief that study program will lead to job promotion | 1 | 2 | 3 | 4 | 5 |
| Belief that study program will lead to salary increase | 1 | 2 | 3 | 4 | 5 |
| Belief that study program will qualify you for a different job | 1 | 2 | 3 | 4 | 5 |
| Other (specify):________________________________ | 1 | 2 | 3 | 4 | 5 |

8. If you were to begin a study program (or are already taking courses), how **interested** would you be in using the following formats?

| | | | Interest | | | |
|---|---|---|---|---|---|---|
| | None | | Moderate | | High | N/O |
| Full-time campus studies | 1 | 2 | 3 | 4 | 5 | 9 |
| Intensive/concentrated courses (1-6 weeks at a time) | 1 | 2 | 3 | 4 | 5 | 9 |
| Intensive 1-2 day seminars | 1 | 2 | 3 | 4 | 5 | 9 |
| A series of one-day sessions spaced out over 2-3 months | 1 | 2 | 3 | 4 | 5 | 9 |
| Once-per-week classes for 10-13 weeks | 1 | 2 | 3 | 4 | 5 | 9 |
| Studying at home using **video** materials from an educational institution | 1 | 2 | 3 | 4 | 5 | 9 |
| Studying at home using **audio** materials from an educational institution | 1 | 2 | 3 | 4 | 5 | 9 |
| Studying at home using **computer assisted instruction** including conferencing by telephone or computer with other students & professors | 1 | 2 | 3 | 4 | 5 | 9 |
| A cooperative learning program where periods of study are alternated with periods of supervised (and paid) work in your area of study | 1 | 2 | 3 | 4 | 5 | 9 |
| Other (specify):________________________________ | 1 | 2 | 3 | 4 | 5 | 9 |

9. In your opinion, how desirable are the following options for postsecondary education in The Christian and Missionary Alliance?

| | | | Desirability | | |
|---|---|---|---|---|---|
| | Low | | Moderate | | High |
| No changes from what is currently available | 1 | 2 | 3 | 4 | 5 |
| Offer more study possibilities (for example, Arts degrees) by **expanding or modifying** the purposes of the existing Alliance educational institutions | 1 | 2 | 3 | 4 | 5 |
| Offer more study possibilities (for example, Arts degrees) by **creating new** educational institutions within the Christian and Missionary Alliance | 1 | 2 | 3 | 4 | 5 |
| Offer more study possibilities by developing an **Equipping Network** linking both Alliance and non-Alliance educational agencies | 1 | 2 | 3 | 4 | 5 |
| Other (specify):________________________________ | 1 | 2 | 3 | 4 | 5 |

**10.** Indicate your **estimate** of the degree to which the following **attitudes** exist among members of The Christian and Missionary Alliance:

| | Low | Moderate | | | High | N/O |
|---|---|---|---|---|---|---|
| **Satisfaction** with their ability to obtain the kind of postsecondary education they want for themselves and their families in the current situation, whether or not in denominational schools | 1 | 2 | 3 | 4 | 5 | 9 |
| **Desire** to have educational **institutions** within the Christian and Missionary Alliance which offer programs in disciplines other than church related ministries | 1 | 2 | 3 | 4 | 5 | 9 |
| **Desire** to have an **Equipping Network** which would link Christian postsecondary institutions both in and outside the denomination, increasing study options and facilitating transfer of credits for Alliance students | 1 | 2 | 3 | 4 | 5 | 9 |
| **Willingness** of students and their families to pay higher fees in order to obtain postsecondary education with a distinctly Christian approach to learning | 1 | 2 | 3 | 4 | 5 | 9 |
| **Willingness** of church members who do not directly benefit from the denominational postsecondary system to increase their financial support in order to expand the system | 1 | 2 | 3 | 4 | 5 | 9 |

**11.** If the proposed **Equipping Network** were to be developed in The Christian and Missionary Alliance, which of the following agencies should be primarily responsible for the development and administration of the network?

1. The National Church Education (formerly Christian Education) Committee of the denomination.
2. Canadian Bible College and Canadian Theological Seminary.
3. The National Office of The Christian and Missionary Alliance.
4. Other (Please specify): ____________________
5. No Opinion

**Section C. Church and Ministry Involvement.** Describe the church you most frequently attend and your involvement in it by answering the following questions:

**12.** Approximate number of persons attending Sunday morning worship (on average):

1. Up to 100 2. 101-300 3. 301-500 4. More than 500

**13.** Number of paid ministry staff (both full- and part-time but not secretarial):

1. One person 2. 2-3 people 3. 4-5 people 4. More than 5 people

**14.** Language(s) used in worship: 1. English 2. French 3. Other: ____________

**15.** Indicate approximately how many hours per week you spent in ministry activities through your church or other Christian organization in **a typical week** during the past year. Include in your estimate both the time you spent attending church services and meetings and the time you spent preparing for any ministry acitivities in which you were involved. These may have been activities such as music ministries, ushering, caretaking, teaching a group, committee work, visiting in homes or hospitals, outreach activities, etc.:

1. None 2. 1-5 hours 3. 6-10 hours 4. More than 10 hours.

**Section D. Demographic Information.**

**19.** Gender: 1. Male 2. Female

**20.** Marital Status: 1. Single 2. Married 3. Divorced 4. Separated 5. Widow/Widower

**21.** Age: 1. 30 or under 2. 31-40 yrs. 3. 41-50 yrs. 4. 51-60 yrs. 5. Over 60 yrs.

**22.** Categorize the area where you live: 1. Rural 2. Town of less than 5,000 population
3. City of 5,001 to 250,000 4. City of 250,001 to 500,000 5. City of over 500,000

**23.** Indicate how many years of postsecondary (after high school) studies you have completed:

1. None 2. Up to 4 years 3. 5-7 years 4. More than 7 years

## SECTION C OF MISSIONARY SURVEY

**Section C. Church and Ministry Involvement - MISSIONARIES.**

**16.** Indicate how long you have served as a missionary:

1. 1-5 years 2. 6-10 years 3. More than 10 years.

**17.** Indicate how **interested** you are in taking further studies or courses of interest to you:

1. Not at all 2. A little 3. Moderately 4. Considerably 5. Highly

**18.** When you think about taking further studies, how **interested** would you be in actually starting studies under the following options?

| | | | Interest | | |
|---|---|---|---|---|---|
| | None | | Moderate | | High |
| Current study leave system as you understand it | 1 | 2 | 3 | 4 | 5 |
| Increased funding for study during furlough, along with some reduction in furlough responsibilities | 1 | 2 | 3 | 4 | 5 |
| Intensive courses (1-2 weeks) with other missionaries in your region of service, during your ministry overseas | 1 | 2 | 3 | 4 | 5 |
| Distance education (using video, computer assisted instruction, etc.) during your ministry overseas | 1 | 2 | 3 | 4 | 5 |
| Other (specify):____________________ | 1 | 2 | 3 | 4 | 5 |

## SECTION C OF WORKERS SURVEY

**Section C. Church and Ministry Involvement.** Describe the church you most frequently attend and your involvement in it by answering the following questions:

**12.** Approximate number of persons attending Sunday morning worship (on average):

1. Up to 100 2. 101-300 3. 301-500 4. More than 500

**13.** Number of paid ministry staff (both full- and part-time but not secretarial):

1. One person 2. 2-3 people 3. 4-5 people 4. More than 5 people

**14.** Language(s) used in worship: 1. English 2. French 3. Other: ____________________

## Développer un réseau de formation de niveau postsecondaire dans l'Alliance Chrétienne et Missionnaire au Canada: Un sondage sur les intérêts et sur les aspirations des membres

**Un «réseau de formation» de niveau postsecondaire?**

En juin 1992, l'Assemblée générale de l'Alliance Chrétienne et Missionnaire au Canada votait pour intégrer toutes les possibilités d'enseignement aux adultes, dans le cadre de la dénomination, à ce qu'on avait alors appelé un «réseau de formation». Il était entendu que le terme «possibilités d'enseignement aux adultes» se rapporterait à toute activité d'apprentissage destinée aux personnes âgées de 17 ans et plus, qu'elles aient terminé ou non leurs études secondaires. Le «réseau de formation» proposé ne serait pas une autre institution ni une autre école postsecondaire. Au lieu de cela, des organisations offrant des possibilités d'apprentissage aux adultes (des écoles, le bureau national et les bureaux de District, les Églises locales) seraient affiliées au réseau en tant qu'associées, afin de:

1. Développer la coordination et limiter la répétition de services au sein des organisations associées du réseau. Cela impliquerait la création de liens avec des écoles non-Alliance, là où on le jugerait opportun.

2. Faciliter le mouvement d'étudiants entre les organisations associées du réseau en encourageant le dialogue en matière de transfert de crédits entre ces organisations.

3. Orienter les aspirations des membres de l'Alliance et stimuler les organisations associées du réseau pour répondre à ces aspirations.

Rév. Bruce Edwards courier électronique: Bruce_Edwards@ADMIN.EDUC.UALBERTA.CA
18403 - 70 Ave., Edmonton, AB, T5T 3A6 Tél.: (403) 444-4379; Fax: (403) 484-5305

**INSTRUCTIONS:** Sauf indication contraire, veuillez répondre à toutes les questions en encerclant le numéro de la (des) réponse(s) que vous avez choisie(s). Lorsque vous choisissez «Autres» comme réponse, veuillez donner une brève explication dans l'espace indiquée. «P/O» comme réponse possible signifie «pas d'opinion». Toutes les réponses seront tenues strictement confidentielles. Les renseignements reçus ne seront pas utilisés pour essayer d'identifier les personnes qui auront répondu à ce questionnaire.

Vos opinions comptent chez nous et votre contribution ajoutera au poids du sondage. Si vous avez des commentaires supplémentaires (soit sur le questionnnaire, soit sur la formation au niveau postsecondaire), veuillez nous les communiquer avec le questionnaire. Merci d'avance de votre collaboration.

### Section A. Expériences dans l'enseignement postsecondaire.

1. Indiquez le **domaine** de tout programme d'études ou de tout cours que vous avez suivi ces deux dernières années **(encerclez tout ce qui s'applique):**

1. Arts et humanités (histoire, langues)
2. Sciences sociales (sociologie, anthropologie, psychologie)
3. Relation d'aide
4. Éducation (formation d'enseignants et étude de l'éducation)
5. Droit
6. Sciences de la santé (art dentaire, médecine, soins infirmiers)
7. Sciences physiques
8. Enseignement technique (professions, secrétariat, informatique)
9. Ingénierie
10. Théologie et le ministère (pastorat, musique, missions)
11. Communications et médias
12. Affaires
13. Autres (précisez): ____________________

2. Indiquez le **type d'études** de tout programme d'études ou de tout cours que vous avez suivi ces deux dernières années **(encerclez tout ce qui s'applique):**

1. Perfectionnement scolaire (terminer le secondaire ou le CEGEP)
2. Enrichissement personnel
3. Qualifications professionnelles
4. Programme au niveau du bac
5. Programme au niveau de la maîtrise
6. Programme au niveau du doctorat
7. Formation professionnelle sur le tas ou permanente
8. Autres (précisez): ____________

3. Indiquez les **méthodes de transmission** de tout programme d'études ou de tout cours que vous avez suivi ces deux dernières années **(encerclez tout ce qui s'applique):**

1. Cours condensés/intensifs (1 à 2 semaines)
2. Cours du soir
3. Cours du jour à temps complet
4. Séminaires
5. Cours par correspondance
6. Cours du jour à temps partiel
7. Cours de fin de semaine
8. Cours à distance
9. Études autodidactes
10. Autres (précisez): ____________________

**Section B. Opinions et aspirations en ce qui concerne l'enseignement postsecondaire dans l'Alliance Chrétienne et Missionnaire.** Les questions suivantes ont trait à votre opinion et à vos aspirations en ce qui concerne l'enseignement postsecondaire dans l'Alliance Chrétienne et Missionnaire. Certaines questions ont trait à votre opinion, alors que d'autres se rapportent à vos souhaits ou préférences. Chaque question utilise une échelle d'évaluation répartie en cinq degrés, sur laquelle «1» équivaut à la marque la plus faible et «5» à la marque la plus élevée pour évaluer chaque qualité, quelle qu'elle soit (importance, efficacité).

**4.** Beaucoup de chrétiens pensent qu'il est important d'avoir des institutions d'enseignement supérieur qui insistent sur la nécessité d'aborder toute formation avec une perspective chrétienne. À votre avis, dans quelle mesure est-il important que les membres de l'Alliance Chrétienne et Missionnaire aient la possibilité d'étudier les disciplines suivantes dans de telles institutions chrétiennes (pas nécessairement des institutions de l'Alliance)?

| | **Importance** | | | | |
|---|---|---|---|---|---|
| | **Aucune** | | **Moyenne** | | **Grande** |
| Arts et humanités (histoire, langues) | 1 | 2 | 3 | 4 | 5 |
| Sciences sociales (sociologie, anthropologie, psychologie) | 1 | 2 | 3 | 4 | 5 |
| Relation d'aide | 1 | 2 | 3 | 4 | 5 |
| Éducation (formation d'enseignants et étude de l'éducation) | 1 | 2 | 3 | 4 | 5 |
| Droit | 1 | 2 | 3 | 4 | 5 |
| Sciences de la santé (art dentaire, médecine, soins infirmiers) | 1 | 2 | 3 | 4 | 5 |
| Sciences physiques | 1 | 2 | 3 | 4 | 5 |
| Enseignement technique (professions, secrétariat, informatique) | 1 | 2 | 3 | 4 | 5 |
| Ingénierie | 1 | 2 | 3 | 4 | 5 |
| Théologie et le ministère (pastorat, musique, missions) | 1 | 2 | 3 | 4 | 5 |
| Communications et médias | 1 | 2 | 3 | 4 | 5 |
| Affaires | 1 | 2 | 3 | 4 | 5 |
| Autres (précisez): ____________________ | 1 | 2 | 3 | 4 | 5 |

**5.** Nombre de communautés ont déjà accès à des institutions d'enseignement postsecondaire chrétiennes. À votre connaissance, est-ce que les disciplines suivantes peuvent être étudiées dans une institution chrétienne située à environ 300 km de votre communauté?

| | **Oui** | **Non** | **Je ne sais pas** | | **Oui** | **Non** | **Je ne sais pas** |
|---|---|---|---|---|---|---|---|
| Arts et humanités | 1 | 2 | 3 | Sciences physiques | 1 | 2 | 3 |
| Sciences sociales | 1 | 2 | 3 | Enseignement technique | 1 | 2 | 3 |
| Relation d'aide | 1 | 2 | 3 | Ingénierie | 1 | 2 | 3 |
| Éducation | 1 | 2 | 3 | Théologie et le ministère | 1 | 2 | 3 |
| Droit | 1 | 2 | 3 | Communications et médias | 1 | 2 | 3 |
| Sciences de la santé | 1 | 2 | 3 | Affaires | 1 | 2 | 3 |
| Autres (précisez): ____________________ | | | | | 1 | 2 | 3 |

**6.** **Évaluez les différents genres d'apprentissage en termes d'efficacité pour vous aider à apprendre.**

| | **Efficacité** | | | | | |
|---|---|---|---|---|---|---|
| | **Aucune** | | **Moyenne** | | **Grande** | **P/O** |
| Travailler tout seul avec un livre et un guide d'étude, et non avec le concours d'une institution d'enseignement | 1 | 2 | 3 | 4 | 5 | 9 |
| Travailler avec quelques personnes, mais non avec un conseiller ou un prof. | 1 | 2 | 3 | 4 | 5 | 9 |
| Tout seul par correspondance ou par cours à distance, en utilisant le matériel scolaire d'une institution d'enseignement | 1 | 2 | 3 | 4 | 5 | 9 |
| Travailler dans un groupe dirigé par un professeur, tels que cours du soir ou séminaires de fin de semaine | 1 | 2 | 3 | 4 | 5 | 9 |
| Études traditionnelles à plein temps sur un campus | 1 | 2 | 3 | 4 | 5 | 9 |
| Autres (précisez): ____________________ | 1 | 2 | 3 | 4 | 5 | 9 |

7. Évaluez les facteurs suivants en termes d'efficacité pour vous motiver à terminer un cours ou un programme d'études:

| | | | Efficacité | | |
|---|---|---|---|---|---|
| | Aucune | | Moyenne | | Grande |
| Votre propre désir d'apprendre (vos propres besoins et intérêts) | 1 | 2 | 3 | 4 | 5 |
| Examens, tests (le fait d'être noté pour le travail que vous avez soumis) | 1 | 2 | 3 | 4 | 5 |
| Travaux assignés (recherches, écrits, projets) | 1 | 2 | 3 | 4 | 5 |
| Interaction avec d'autres étudiants et avec les professeurs | 1 | 2 | 3 | 4 | 5 |
| Reconnaissance officielle (attestation, certificat), mais pas de crédit relié à un grade | 1 | 2 | 3 | 4 | 5 |
| Obtention de crédits pour un diplôme (Baccalauréat, maîtrise, doctorat) | 1 | 2 | 3 | 4 | 5 |
| Possibilité de vous faire avancer un grade dans votre emploi/profession | 1 | 2 | 3 | 4 | 5 |
| Possibilité de vous procurer une augmentation de salaire | 1 | 2 | 3 | 4 | 5 |
| Possibilité de vous former pour un autre emploi/profession | 1 | 2 | 3 | 4 | 5 |
| Autres (précisez):____________________ | 1 | 2 | 3 | 4 | 5 |

8. Si vous aviez à commencer un programme d'études (ou si vous suiviez déjà des cours), quels formats parmi les suivants seriez-vous intéressé à utiliser:

| | | | Intérêt | | | |
|---|---|---|---|---|---|---|
| | Aucun | | Moyen | | Grand | P/O |
| Études à plein temps sur un campus | 1 | 2 | 3 | 4 | 5 | 9 |
| Cours intensifs/condensés (1 à 6 semaines à la fois) | 1 | 2 | 3 | 4 | 5 | 9 |
| Séminaires intensifs de 1 ou 2 jours | 1 | 2 | 3 | 4 | 5 | 9 |
| Une série de sessions étalées sur 2 ou 3 mois | 1 | 2 | 3 | 4 | 5 | 9 |
| Un cours par semaine pendant 10 à 13 semaines | 1 | 2 | 3 | 4 | 5 | 9 |
| Étudier à la maison à l'aide de vidéos provenant d'une institution d'enseignement | 1 | 2 | 3 | 4 | 5 | 9 |
| Étudier à la maison à l'aide de cassettes audio provenant d'une institution d'enseignement | 1 | 2 | 3 | 4 | 5 | 9 |
| Étudier à la maison à l'aide d'instructions assistées par ordinateur, y compris des conférences par téléphone ou par ordinateur avec d'autres étudiants et des profs. | 1 | 2 | 3 | 4 | 5 | 9 |
| Un programme d'enseignement coopératif composé de périodes d'études alternées avec des périodes de travail (rémunéré) supervisé dans votre domaine d'études | 1 | 2 | 3 | 4 | 5 | 9 |
| Autres (précisez):____________________ | 1 | 2 | 3 | 4 | 5 | 9 |

9. À votre avis, dans quelle mesure les options suivantes seraient-elles avantageuses en ce qui concerne l'enseignement postsecondaire dans l'Alliance Chrétienne et Missionnaire?

| | | | Avantage | | |
|---|---|---|---|---|---|
| | Faible | | Moyen | | Élevé |
| Le système actuel - aucun changement | 1 | 2 | 3 | 4 | 5 |
| Offrir plus de possibilités d'études (par exemple, grades en arts) en développant ou en modifiant les objectifs déjà existants chez les institutions d'enseignement de l'Alliance | 1 | 2 | 3 | 4 | 5 |
| Offrir plus de possibilités d'études (par exemple, grades en arts) en créant de nouvelles institutions d'enseignement au sein de l'Alliance Chrétienne et Missionnaire | 1 | 2 | 3 | 4 | 5 |
| Offrir plus de possibilités d'études en développant un réseau de formation unissant les institutions de l'Alliance aux institutions non-Alliance | 1 | 2 | 3 | 4 | 5 |
| Autres (précisez):____________________ | 1 | 2 | 3 | 4 | 5 |

**10.** Donnez votre **évaluation** quant au degré d'**attitude** qui existe chez les membres de l'Alliance Chrétienne et Missionnaire:

| | Faible | | Moyen | | Élevé | P/O |
|---|---|---|---|---|---|---|
| **Satisfaction** de pouvoir obtenir le genre d'enseignement postsecondaire qu'ils désirent pour eux-mêmes et pour leur famille dans la situation actuelle, qu'il soit question ou non d'écoles confessionnelles | 1 | 2 | 3 | 4 | 5 | 9 |
| **Désir** d'avoir des **institutions** d'enseignement au sein de l'Alliance Chrétienne et Missionnaire qui offrent des programmes dans des disciplines autres que reliées à des ministères chrétiens | 1 | 2 | 3 | 4 | 5 | 9 |
| **Désir** d'avoir un **réseau de formation** qui unirait les institutions postsecondaires intra et extra-confessionnelles, et qui augmenterait les options d'études et faciliterait le transfert de crédits pour les étudiants de l'Alliance | 1 | 2 | 3 | 4 | 5 | 9 |
| **Bonne volonté** de la part des étudiants et de leur famille de payer des frais de scolarité plus élevés, afin d'obtenir un enseignement postsecondaire selon une approche d'apprentissage «Alliance» distincte | 1 | 2 | 3 | 4 | 5 | 9 |
| **Bonne volonté** de la part des membres de l'Église qui ne bénéficient pas directement du système d'enseignement confessionnel postsecondaire d'augmenter leur soutien financier afin de développer ce système | 1 | 2 | 3 | 4 | 5 | 9 |

**11.** Si le **Réseau de formation** proposé était appelé à être développé au sein de l'Alliance Chrétienne et Missionnaire, laquelle des institutions suivantes devrait être principalement responsable du développement et de l'administration du réseau?

1. Le Comité ecclésiastique national de l'éducation (auparavant L'Éducation chrétienne) de la dénomination.
2. Le Collège Biblique Canadien et le Séminaire Théologique Canadien.
3. Le Bureau national de l'Alliance Chrétienne et Missionnaire.
4. Autres (veuillez préciser): ____________________
5. Pas d'opinion.

**Section C. Participation à la vie d'Église et au ministère.** Décrivez l'Église que vous fréquentez le plus et à la vie de laquelle vous participez, en répondant aux questions suivantes:

**12.** Nombre approximatif de personnes qui assistent à la réunion du dimanche matin (moyenne):

1. de 1 à 100   2. de 101 à 300   3. de 301 à 500   4. plus de 500

**13.** Nombre de personnes salariées de l'équipe pastorale (à mi-temps et à plein temps, sans y inclure le personnel de bureau):

1. Une   2. de 2 à 3   3. de 4 à 5   4. Plus de 5

**14.** Langue(s) utilisées pendant les réunions: 1. Français 2. Anglais 3. Autres: ____________

**15.** Indiquez le nombre approximatif d'heures par semaine que vous passez à des activités reliées au ministère, soit au sein de votre Église, soit au sein d'organisations chrétiennes. Incluez dans votre estimation le temps que vous passez aux services et aux réunions de l'Église, et le temps que vous consacrez à préparer des activités reliées à tout ministère auquel vous pourriez collaborer. Ces activités peuvent être: la musique, l'enseignement à un groupe, la préparation de la salle de réunion, le nettoyage du temple, un travail de comité des visites à domicile ou dans les hôpitaux, l'évangélisation, etc.:

1. Aucune   2. 1 à 5 heures   3. 6 à 10 heures   4. Plus de 10 heures.

**Section D. Renseignements démographiques.**

**19.** Sexe: 1. Masculin 2. Féminin

**20.** Situation de la famille: 1. Célibataire 2. Marié(e) 3. Divorcé(e) 4. Séparé(e) 5. Veuf(ve)

**21.** Age: 1. 30 ou moins 2. 31 à 40 3. 41 à 50 4. 51 à 60 5. 61 et plus

**22.** Indiquez la région où vous vivez: 1. Rurale 2. Village de moins de 5,000 habitants
3. Ville de 5,001 à 250,000 4. Ville de 250,001 à 500,000 5. Ville de plus de 500,000

**23.** Indiquez combien d'années d'études postsecondaires (après l'école secondaire) vous avez accomplies:

1. Aucune   2. de 1 à 4 années   3. 5-7 années   4. plus de 7 années

# Appendix C

## Correspondence Relating to the Surveys

THE CHRISTIAN AND MISSIONARY ALLIANCE

105 Gordon Baker Road, Suite 510, North York, Ontario M2H 3P8 • Phone (416) 492-8775
Mailing address: P.O. Box 7900, Station B, Willowdale, Ontario M2K 2R6
Fax: (416) 492-7708

October 8, 1993

Dear Colleague:

**Your input is needed** so that the development of post secondary education in the Alliance in Canada will be in tune with the priorities of Alliance people. In a time of economic uncertainty, we need to be doubly sure that all the post secondary education activities in the denomination are effective in satisfying the educational needs and desires of our people. We are therefore asking for your help.

The Board of Directors has asked Rev. Bruce Edwards to direct a process which will identify ways in which we can implement the **Equipping Culture** concept that was approved at General Assembly 1992. The process involves two stages: (a) a survey to ascertain what Alliance people want to study and how, and (b) consultations with approximately 35 education specialists in the Alliance to determine how best to respond to the desires identified through the survey. Each stage has been carefully designed to obtain the information we need in a highly economical manner.

Your immediate help is needed in responding to the enclosed survey. If you could take 15 minutes right now to complete it and put it in the mail, that would be a great help in moving the process along. Please note that, even if you feel you have very few opinions on post secondary education in the Alliance, we need to hear from you so that all viewpoints are represented.

Thank you for your prompt attention to this request and your assistance in maximizing the impact of Alliance post secondary education. If you have any questions about the research being done, please contact Rev. Bruce Edwards at the address shown on the survey or Mr. Ken Paton at the above address. If you are interested, a summary of the research process is available from Rev. Edwards.

Yours sincerely,

Arnold Cook

Arnold L. Cook
President

Encl.

University of Alberta
Edmonton
Canada T6G 2G5

Department of Educational Administration
Faculty of Education
7-104 Education Building North, Telephone (403) 492-5241
Fax (403) 492-2024

November 6, 1993

Dear Colleague:

Would you please give 15 minutes of your time to help The Christian and Missionary Alliance develop a new dimension in adult education opportunities in the denomination? We need to find highly creative ways of helping Alliance people meet their educational aspirations, and the enclosed survey is designed to help in that process. Some new ways to help adults learn are already being tried, especially at Canadian Bible College and Canadian Theological Seminary. But as a denomination, we **need your input** so that we can plan wisely for the years ahead without duplicating efforts and wasting money.

No matter what your opinions on adult education, **your viewpoint is important** because we need to hear all sides of an issue. Would you take time **right now** to complete the survey and return it in the stamped, self-addressed envelope provided? There is no need for extensive reflection--your initial response to each question will probably be most accurate. You are, of course, not obligated to complete the survey; but I can assure you that no attempt will be made to identify individuals on the basis of their responses.

I am conducting this research at the request of the Board of Directors of The Christian and Missionary Alliance and with the approval of the Department of Educational Administration of the University of Alberta. It will be a significant part of the research I am doing to satisfy the requirements for the degree of Doctor of Philosophy in Educational Administration. If you would like to receive a summary of the results of the survey, you may contact me at any time, or enclose a slip of paper with your name and address with your completed survey (the survey will still remain anonymous).

Thank you in advance for your participation in this project. I would appreciate it greatly if the survey could be returned to me by November 30.

Yours sincerely,

K Bruce Edwards

K. Bruce Edwards

Home address: 18405 - 70 Ave., Edmonton, AB, T5T 3A6
Telephone: (403) 444-4379, Fax: (403) 484-5305

University of Alberta
Edmonton
Canada T6G 2G5

Department of Educational Administration
Faculty of Education
7-104 Education Building North, Telephone (403) 492-5241
Fax (403) 492-2024

November 6, 1993

Dear Missionary Colleague

At first glance, the materials in this envelope may seem quite irrelevant to you. I am praying that will not be the case. While the enclosed survey may strike you as unrelated to your situation, a high response rate from missionaries will give us clear and up-to-date information that could be the basis for developing new initiatives for continuing education for missionaries.

The Board of Directors of The Christian and Missionary Alliance in Canada has asked me to survey the interests and desires of Alliance people in order to project the next step in the development of the **Equipping Culture** concept for Alliance postsecondary education. The document proposing the equipping culture concept recognized the need to provide continuing education for missionaries "at their location of service as much as is possible." I therefore **need your input** in order to know what and how missionaries want to study.

Would you take 15 minutes **right now** to complete the enclosed survey and put it in the mail to me? Having worked overseas, I know that each field handles mail differently. Please enclose a note indicating the cost of mailing and how you would like to be reimbursed (I can send you Canadian or U.S. stamps, a cheque or money order, whatever is convenient for you). If you can send the survey by fax, that would help speed up the process (again, let me know the costs). Only 50 missionaries are being surveyed, so it is important that I hear from all 50 if possible. Also, responses must be analyzed and presented to the Board in March, 1994, so a quick response from you will help greatly.

You will notice that Question 5 on the survey does not relate to your situation. Please ignore it and respond to the others--which, I believe, are relevant to missionaries. Thank you in advance for your prompt attention to this request.

Yours sincerely,

K Bruce E Edwards

K. Bruce Edwards

P.S.: This research is also approved by the Department of Educational Administration of the University of Alberta as part of my Ph.D. program in Educational Administration. I will therefore be doubly grateful for your participation.

Home address: 18403 - 70 Ave., Edmonton, AB, T5T 3A6
Telephone: (403) 444-4379, Fax: (403) 484-5305

**THE CHRISTIAN AND MISSIONARY ALLIANCE**
105 Gordon Baker Road, Suite 510, North York, Ontario M2H 3P8 • Phone (416) 492-8775
Mailing address: P.O. Box 7900, Station B, Willowdale, Ontario M2K 2R6
Fax: (416) 492-7708

October 8, 1993

Dear Friend:

We need your help to put is in touch with Alliance people so that we can better respond to their needs and desires in the area of post secondary education. We are asking you to help us identify people in your church who are interested in educational opportunities for adults (not just university or college, and certainly not just theological education). They might be students, parents of students, teachers, or simply supporters of adult education. More information on who can be involved will be found in the enclosed letter from Rev. Bruce Edwards.

The Board of Directors of the Christian and Missionary Alliance in Canada has asked Rev. Bruce Edwards to direct a process which will help us set the future direction of Alliance post secondary education. The process involves two stages: (a) a survey to ascertain what Alliance people want to study and how, and (b) consultations with approximately 35 education specialists in the Alliance to determine how best to respond to the desires identified through the survey. Each stage has been carefully designed to obtain the information we need in a highly economical manner.

Your immediate help is needed to ensure that we get as broad a survey response as possible. Would you take a few moments now to read the enclosed letter from Bruce Edwards and to identify people in your church who can help us. As you approach people, please impress on them how important it is that we hear from them. The higher our response rate, the more confidence we can have that we are accurately hearing the voice of the people.

I am enclosing a letter addressed to your pastor which will explain the project to him. If you have any questions about the research being done, please contact Rev. Bruce Edwards (18403-70 Ave., Edmonton, AB T5T 3A6, Tel: 403-444-4379, Fax: 403-484-5305) or Mr. Ken Paton at the above address. If you are interested, a summary of the research process is available from Rev. Edwards.

Thank you for your active support of this important project. With your help, we will be well on the way to maximizing the impact of Alliance post secondary education.

Yours sincerely,

Arnold Cook

Arnold L. Cook
President

Encl.

**THE CHRISTIAN AND MISSIONARY ALLIANCE**

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Mailing address: P.O. Box 7900, Station B, Willowdale, Ontario M2K 2R6
Fax: (416) 492-7708

October 8, 1993

Dear Pastor:

**We need your help** to put is in touch with Alliance people so that we can better respond to their needs and desires in the area of post secondary education.

The Board of Directors has asked Rev. Bruce Edwards to direct a process which will identify ways in which we can implement the **Equipping Culture** concept that was approved at General Assembly 1992. The process involves two stages: (a) a survey to ascertain what Alliance people want to study and how, and (b) consultations with approximately 35 education specialists in the Alliance to determine how best to respond to the desires identified through the survey. Each stage has been carefully designed to obtain the information we need in a highly economical manner.

Your immediate help is needed to ensure that we get as broad a survey response as possible. We have asked the Secretary of your Board of Elders to distribute a number of surveys to members of your congregation. Would you please encourage these individuals (in person, from the pulpit, in the bulletin) to complete and return the surveys as quickly as possible? The higher our response rate, the more confidence we can have that we are accurately hearing the voice of the people.

Please note, approximately 10% of official workers are being surveyed by direct mail. You may or may not be requested to complete a survey. If you have any questions about the research being done, please contact Rev. Bruce Edwards (18403-70 Ave., Edmonton, AB T5T 3A6 Tel: 403-444-4379, Fax: 403-484-5305) or Mr. Ken Paton at the above address. If you are interested, a summary of the research process is available from Rev. Edwards.

Thank you for your active support of this important project. With your help, we will be well on the way to maximizing the impact of Alliance post secondary education.

Yours sincerely,

Arnold Cook

Arnold L. Cook
President

University of Alberta
Edmonton
Canada T6G 2G5

Department of Educational Administration
Faculty of Education
7-104 Education Building North, Telephone (403) 492-5241
Fax (403) 492-2024

November 6, 1993

Dear Friend:

If you have read the enclosed letter from Dr. Arnold Cook, you are already aware of the purpose of the materials in this envelope. I would like to reinforce Dr. Cook's letter by saying that **your help is crucial** to making this project a success. We need to know the opinions of a broad cross-section of Alliance people and we believe you can help us do that. We have asked for your help because we believe you are probably a little less busy than your pastor on a Sunday morning--the time which is likely best for contacting the people we need to survey. A letter explaining the project to your pastor is enclosed.

We are asking you to carefully choose individuals in your church **who are interested in adult education**. As indicated by Dr. Cook, these people may be students, parents of students, teachers, or simply supporters of adult education. They may be personally involved in some form of adult education, or they may simply be interested in adult education.

I am enclosing four envelopes to be distributed in your church. Each envelope contains a survey, explanatory letters, and a return envelope. Would you please distribute them according to the following guidelines:

- Persons receiving the survey should be interested in some form of postsecondary education.
- As much as possible an equal number of men and women should be surveyed.
- Pastors, ministry staff, and students at Canadian Bible College or Canadian Theological Seminary should **not** be surveyed, as this will be done separately by direct mail.
- One survey should be given to each of the following four types of persons:
  1. A church leader (e.g., Elder, Sunday School teacher, Youth Sponsor). This could be yourself if you are interested in adult education.
  2. A business person.
  3. A postsecondary student (or a high school senior if a postsecondary student is not available).
  4. A person from another category (e.g., professional person, homemaker).

We are praying that the people you approach will be willing contributors to this research. The more surveys returned to us, the more confidence we will have that we are truly in touch with the people of the Alliance. I would like to receive the completed surveys by November 30, so it is important that they go out as soon as possible. Thank you in advance for your partnership in Alliance postsecondary education. If you have any questions, please do not hesitate to contact me.

Yours sincerely,

K Bruce E Edwards

K. Bruce Edwards

Home address: 18403 - 70 Ave., Edmonton, AB, T5T 3A6
Telephone: (403) 444-4379, Fax: (403) 484-5305

University of Alberta
Edmonton
Canada T6G 2G5

Department of Educational Administration
Faculty of Education
7-104 Education Building North, Telephone (403) 492-5241
Fax (403) 492-2024

le 15 novembre, 1993

Cher ami,

Vous trouverez sous ce pli une lettre de la part du président de l'Alliance Chrétienne et Missionnaire qui vous expliquera le but des autres matériels que vous trouverez toujours sous ce pli. Je voudrais renforcer le message du Dr. Cook en disant que nous avons grandement besoin de votre aide pour assurer que ce projet aboutisse à quelque chose d'utile pour notre dénomination. Nous croyons que vous êtes le mieux placé pour distribuer les questionnaires de ce sondage dans votre Église.

Nous vous demandons de choisir quatre personnes dans votre Église qui s'intéressent à l'enseignement aux adultes. Ils pourront être des étudiants, des parents d'étudiants, des enseignant(e)s, des professeurs, ou ceux qui soutiennent la formation des adultes. Nous entendons que le terme «enseignement aux adultes» se rapporte à toute activité d'apprentissage destinée aux personnes âgées de 17 ans et plus, qu'elles aient terminé ou non leurs études secondaires.

Nous vous envoyons quatre enveloppes à donner à quatre personnes de votre choix. Chaque enveloppe contient un questionnaire, quelques lettres d'explication, et une eveloppe pour nous renvoyer le questionnaire. Veuillez choisir les quatre personnes selon le guide suivant:

- Chaque personne devrait s'intéresser à l'enseignement postsecondaire (voir l'explication ci-dessus).
- Nous voulons qu'il y ait deux personnes du sexe masculin et deux personnes du sexe féminin, si possible.
- Il ne faudrait pas donner d'enveloppe au(x) pasteur(s), parce que cet aspect du sondage se fera séparément.
- Veuillez distribuer les enveloppes, dans la mesure du possible, selon les catégories suivantes:
  1. Un leader de l'Église, par exemple, un ancien, un moniteur de l'école du dimanche, un diacre.
  2. Une personne du monde des affaires.
  3. Un(e) étudiant(e) au niveau postsecondaire, ou au niveau du CEGEP.
  4. Une personne d'une autre catégorie, par exemple quelqu'un des professions ou une femme au foyer.

Nous prions que les personnes auxquelles vous donnerez les enveloppes soient disposées à nous aider avec ce sondage. Notre confiance dans les résultats qui seront obtenus grandira à mesure que le nombre de sondages qui nous reviennent montera. Puisque nous aimerions recevoir les questionnaires avec réponses avant le 1er décembre, il est très important que les enveloppes soient distribuées aussi rapidement que possible. Nous vous remercions d'avance pour votre collaboration dans ce projet.

Nous vous prions, cher ami, de recevoir l'assurance de nos salutations fraternelles dans le Seigneur.

Rév. K. Bruce Edwards

K Bruce E Edwards

addresse à domicile: 18403 - 70 Ave., Edmonton, AB, T5T 3A6
tél: (403) 444-4379, fax: (403) 484-5305

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October 8, 1993

Dear Friend:

**We need your help** so that we as a denomination can better respond to the needs and desires of Alliance people in the area of post secondary education. We need to know the opinions of a broad cross-section of Alliance people, and so we are asking for your input. With the help of one of your church elders, you have been identified as a person who is interested in various educational opportunities for adults (any kind of adult education, not just university or college, and certainly not just theological education). You might be a student, a parent of a student, a teacher, or simply a supporter of adult education. As such, **your opinion is very important** to us.

The Board of Directors of the Christian and Missionary Alliance in Canada has asked Rev. Bruce Edwards to direct a process which will help us set the future direction of Alliance post secondary education. The process involves two stages: (a) a survey to ascertain what Alliance people want to study and how, and (b) consultations with approximately 35 education specialists in the Alliance to determine how best to respond to the desires identified through the survey. Each stage has been carefully designed to obtain the information we need in a highly economical manner.

Your immediate help is needed in responding to the enclosed survey. If you could take 15 minutes **right now** to complete it and put it in the mail, that would be a great help in moving the process along. Please note that, even if you feel you have very few opinions on post secondary education in the Alliance, we need to hear from you so that all viewpoints are represented.

Thank you for your prompt attention to this request and your assistance in maximizing the impact of Alliance post secondary education. If you have any questions about the research being done, please contact Rev. Bruce Edwards at the address shown on the survey or Mr. Ken Paton at the above address. If you are interested, a summary of the research process is available from Rev. Edwards.

Yours sincerely,

Arnold Cook

Arnold L. Cook
President

Encl.

University of Alberta
Edmonton
Canada T6G 2G5

Department of Educational Administration
Faculty of Education
7-104 Education Building North, Telephone (403) 492-5241
Fax (403) 492-2024

November 6, 1993

Dear Friend:

Would you please give 15 minutes of your time to help The Christian and Missionary Alliance develop a new dimension in adult education opportunities in the denomination? We need to find highly creative ways of helping Alliance people meet their educational aspirations, and the enclosed survey is designed to help in that process. Some new ways to help adults learn are already being tried, especially at Canadian Bible College and Canadian Theological Seminary. But as a denomination, we **need your input** so that we can plan wisely for the years ahead without duplicating efforts and wasting money.

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Thank you in advance for your participation in this project. I would appreciate it greatly if the survey could be returned to me by November 30.

Yours sincerely,

K. Bruce Edwards

K. Bruce Edwards

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7-104 Education Building North, Telephone (403) 492-5241
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le 15 novembre, 1993

Cher ami,

Veuillez nous donner 15 minutes afin d'aider l'Alliance Chrétienne et Missionnaire à développer de nouvelles possibilités pour l'enseignement aux adultes au sein de notre dénomination. Nous voulons trouver de nouveaux moyens pour aider les membres de l'Alliance à réaliser leurs aspirations dans le domaine de la formation au niveau postsecondaire. Nous avons, donc, besoin de votre collaboration afin de pouvoir planifier dans ce domaine de façon responsable.

Dans ce but, nous vous prions de répondre au questionnaire que vous trouverez ci-inclus et de nous le renvoyer avant le 1er décembre, si possible. Vous n'êtes pas obligé de participer. mais je peux vous assurer que votre contribution sera très importante dans nos recherches. Ces recherches, dont je suis responsable, se font suite à la demande du Conseil de Directeurs de l'Alliance Chrétienne et Missionnaire au Canada et sont un pas important dans la réalisation d'une décision prise en 1992 par L'Assemblée générale de l'Alliance. Les recherches feront en même temps la base de mon thèse de doctorat à l'université de l'Alberta et ils se font avec l'approbation de l'université.

Ce n'est pas nécessaire que vous soyez étudiant afin de répondre au questionnaire. Ce qui est important, c'est que vous vous intéressiez à l'enseignement aux adultes. Nous entendons que le terme «enseignement aux adultes» se rapporte à toute activité d'apprentissage destinée aux personnes âgées de 17 ans et plus, qu'elles aient terminé ou non leurs études secondaires. Donc, vous pourriez être étudiant(e), parent d'étudiants, enseignant(e), professeur, quelqu'un qui soutient la formation des adultes, ou quelqu'un qui fait la formation professionnelle sur le tas ou permanente.

Je peux vous assurer que toutes les réponses seront tenues strictement confidentielles et que les renseignements reçus ne seront pas utilisés pour essayer d'identifier les personnes qui auront répondu au questionnaire. Ce n'est pas nécessaire que je vous dise que c'est très important que nous connaissions les intérêts et les aspirations des membres de l'Alliance qui sont de l'expression française afin que nous puissions planifier pour toute la dénomination, et pas seulement pour une partie d'elle.

Je vous remercie d'avance pour votre collaboration dans ce projet et vous prie, cher ami, de recevoir l'assurance de mes salutations fraternelles dans le Seigneur.

Rév. K. Bruce Edwards

K Bruce Edwards

addresse à domicile: 18403 - 70 Ave., Edmonton, AB, T5T 3A6
tél: (403) 444-4379, fax: (403) 484-5305

University of Alberta
Edmonton
Canada T6G 2G5

Department of Educational Administration
Faculty of Education
7-104 Education Building North, Telephone (403) 492-5241
Fax (403) 492-2024

November 25, 1993

Dear CBC/CTS student:

Would you please give 15 minutes of your time to respond to the enclosed survey? As part of my doctoral research, I am working with The Christian and Missionary Alliance in Canada to identify ways in which we can implement the Equipping Network concept which was approved by General Assembly in 1992.

The Equipping Network concept is an attempt to find creative ways of helping Alliance people meet their educational aspirations, and the enclosed survey is designed to help in that process. Some new ways to help adults learn are already being tried, especially at Canadian Bible College and Canadian Theological Seminary. But as a denomination, we **need your input** so that we can plan wisely for the years ahead without duplicating efforts and wasting money. We are therefore surveying approximately 15% of the CBC/CTS student body in addition to a certain percentage of official workers and lay members of the Alliance.

No matter what your opinions on adult education, **your viewpoint is important** because we need to hear all sides of an issue. Would you take time **right now** to complete the survey and return it in the enclosed self-addressed envelope? I hope to have a box available where you can leave your envelope; otherwise you can use the enclosed stamp and mail it to me. I would appreciate it greatly if your response could be mailed to me by November 30.

There is no need for extensive reflection--your initial response to each question will probably be most accurate. You are, of course, not obligated to complete the survey; but I can assure you that no attempt will be made to identify individuals on the basis of their responses. In this regard, I should point out that the code number in the upper right hand corner of the first page of your survey will be removed as soon as I receive it from you. It is a means of knowing who has responded without linking names to responses.

Thank you in advance for your participation in this project. If you would like any further information on the project, please contact me at the address below.

Yours sincerely,

K Bruce Edwards

K. Bruce Edwards

Home address: 18403 - 70 Ave., Edmonton, AB, T5T 3A6
Telephone: (403) 444-4379, Fax: (403) 484-5305

18403 - 70 Ave
Edmonton, AB, T5T 3A6
Tel: (403) 444-4379
Fax: (403) 484-5305

December 6, 1993

«M/M» «First Name» «Name»«IF Church»
«Church»«ENDIF»
«Street»
«City», «PR», «Code»

Dear «First Name»:

Early in November I requested that you respond to a survey on **Developing A Postsecondary Equipping Network in The Christian and Missionary Alliance in Canada.** The initial response to the survey has been encouraging.

Each survey had a code in the upper right corner of the first page. These codes are cut off as soon as the surveys are received in order to ensure anonymity with regard to the responses given. The codes are then used to verify who has responded to the survey.

All of this to say that to date I have not received your survey. If you have recently mailed it, please accept my thanks and disregard this letter. If you have not yet responded, may I ask that you do so as soon as convenient for you. We need as high a response rate as possible in order to obtain an accurate picture of the interests and desires of our official workers in this matter.

I want to stress that we need your response even though the suggested return date has passed. I am enclosing another copy of the survey in case you have misplaced the first copy you received. Thank you in advance for your help in this matter.

Yours sincerely,

K. Bruce Edwards

18403 - 70 Ave
Edmonton, AB, T5T 3A6
Tel: (403) 444-4379
Fax: (403) 484-5305

December 17, 1993

«M/M» «First Name» «Family Name»
«Address»
«City»
«Country»«IF Continent», «Continent»«ENDIF»

Dear «First Name»:

Though this letter will most likely arrive after Christmas, may I extend to you warm Christmas greetings and best wishes for the New Year. As missionaries, our holiday celebrations may vary greatly from country to country, but the message of Christmas is the same to all people everywhere! What a privilege to serve the One born that first Christmas day.

Early in November I requested that you respond to a survey on **Developing A Postsecondary Equipping Network in The Christian and Missionary Alliance in Canada.** The initial response to the survey has been encouraging. As of today, 54% of the missionaries surveyed have responded.

Unfortunately, I have learned that several of the original letters and surveys were lost in the mail due to the poor quality of air mail envelopes I used. My apology to you if you received an empty envelope, a letter but no survey, or some other form of half communication.

Each survey had a code in the upper right corner of the first page. These codes are cut off as soon as the surveys are received in order to ensure anonymity with regard to the responses given. The codes are then used to verify who has responded to the survey.

All of this to say that to date I have not received your survey. If you have recently mailed it, please accept my thanks and disregard this letter. If you have not yet responded, it may be because you never received the full packet of information and did not know what to do. I am enclosing copies of the original materials for you. May I ask that you respond as soon as convenient for you. We need as high a response rate as possible in order to obtain an accurate picture of the interests and desires of our missionaries in this matter.

I want to stress that we need your response even though the suggested return date has passed. Thank you in advance for your help in this matter.

Yours sincerely,

K. Bruce Edwards

18403 - 70 Ave
Edmonton, AB, T5T 3A6
Tel: (403) 444-4379
Fax: (403) 484-5305

December 6, 1993

SECRETARY OF THE ELDERS BOARD
«Church»
«Street»
«City», «Pr», «Code»

Dear Friend:

Early in November I mailed to you several copies of a survey on **Developing A Postsecondary Equipping Network in The Christian and Missionary Alliance in Canada.** Of a total of 878 surveys mailed to Alliance people in Canada, just over 23% had been returned by December 3. This is an encouraging start, but we need a much greater response if the survey is to accurately reflect member interests.

By means of a code on the front page of the surveys, I know that «IF Recd»«Recd» surveys have been returned from your church. I appreciate this response from your members. Other surveys may still be on their way to me.«ELSE»I have not yet received any surveys from your church. It may be that there has been a delay in distributing or returning the surveys to me. Perhaps some are already in the mail.«ENDIF»

Would it be possible for you to check with the individuals to whom you gave the surveys to see whether they have returned them? I would appreciate it greatly if you could encourage those who have not yet responded to do so as soon as possible. Please stress that we still need their response even though the suggested return date has passed. I am enclosing a copy of the survey in case someone has misplaced theirs. If more copies are needed, you can call me (collect), fax me, or photocopy the enclosed survey.

I realize that this is a very busy time of year and that my request may be just another addition to a long **"To Do"** list. But I also believe that your encouragement could make a difference in the number of surveys I receive and therefore a difference in the accuracy of the results obtained. So once again, thank you for helping us see the future direction of Alliance postsecondary education more clearly.

Yours sincerely,

K. Bruce Edwards

18403 - 70 Ave
Edmonton, AB, T5T 3A6
Tel: (403) 444-4379
Fax: (403) 484-5305

January 14, 1994

SECRETARY OF THE ELDERS BOARD
«Church»
«Street»
«City», «Pr», «Code»

Dear Friend:

I'm sure you are as concerned as I am about not wasting money on inappropriate activities either in the local church or at the denominational level. That is why I am once more asking your help in the matter of my survey on member interests and desires regarding postsecondary education. As one respondent wrote, "*If the changes could be implemented with minor expense, or even make a better economic use of existing facilities, I would say 'go for it.' However, embarking on a course of action that would require significant expense, or mean fund-raising projects, should **not** be undertaken at this time.*"

The point is that **we need to hear from your church** so that we as a denomination do not develop educational programs that fail to respond to the interests and desires of our members. So far we have had **no response** from 38% of the churches which received questionnaires. Another 12% returned only one questionnaire. That means 51% of the churches surveyed **seem** to have little or no interest in postsecondary education in the Alliance!

Your church is one of the 38% from which we have had no response. Would you be able to encourage those who received questionnaires to respond as soon as possible? It is **not yet too late** and it is important that we hear from them even if they feel they have little to contribute. Without their input the data obtained through the survey may not accurately reflect members' opinions.

**Even one survey** from your church would help us. That is why I am enclosing a copy of my original letter and one more survey packet in case someone has misplaced the one they received in November. Thank you once again for your help with this project.

Yours sincerely,

K. Bruce Edwards

«DATA Church Returns
«IF Recd>"0"»«NEXT»«ENDIF
18403 - 70 Ave.,
Edmonton, AB, T5T 3A6

Tel.: (403) 444-4379; Fax: (403) 484-5305
email: Bruce_Edwards@admin.educ.ualberta.ca

April 8, 1994

SECRETARY OF THE BOARD OF ELDERS
«Church»
«Street»
«City», «PR»,
«Code»

Dear Friend:

Over the past several months I have been in touch with you two or three times regarding the Equipping Network Study which I am conducting for The Christian and Missionary Alliance in Canada. You will be pleased to know that I am not asking you to distribute any more surveys, as the study is going well and is nearing completion. What I would appreciate is your help in determining the number of people who actually received surveys.

I realize that there are many reasons why some surveys may not have been distributed. Some churches may have had other very important issues demanding their attention. For others, it may have been an administrative problem. The individual reasons are not important. What is important is to have a better idea of how many persons received a survey so that I can compute more accurate response rates. Eliminating the undistributed surveys from the calculations will reduce the number of those classed as having received a survey but having chosen not to respond. This in turn will add weight to the results obtained through the survey

Would you please complete the response form below, tear it off, and return it to me in the enclosed envelope? The response will be anonymous as there is no need to identify your church. If you have recently been elected to the position of Board Secretary, a quick call to last year's secretary should be all that is needed.

Thank you very much for your assistance in this way.

Yours sincerely,

K. Bruce Edwards

---

Rev. Edwards:

Of the «S» surveys mailed to our church, _______ were distributed to individuals in our congregation.

University of Alberta
Edmonton

Department of Educational Administration
Faculty of Education

Canada T6G 2G5

7-104 Education Building North, Telephone (403) 492-5241
Fax (403) 492-2024

January 7, 1994

«First Name» «Name»
Box #«Box»
Canadian Bible College/Canadian Theological Seminary
4400 Fourth Ave
Regina, SK. S4T 0H8

Dear «First Name»:

In late November I asked you to respond to a survey on postsecondary education in The Christian and Missionary Alliance. I recognize that it was a busy time in the school year and that I asked you to respond by the end of November. When the response date passed, you probably concluded that it was too late to return the survey.

I am writing now to tell you that I still need your input. Would you take time **right now** to complete the survey and return it in the enclosed self-addressed envelope? The response rate for CBC/CTS students stands at 45% as of today. I believe that more students would have responded if circumstances had been different. That is why I am writing to you now.

As I explained before, no matter what your opinions on adult education, **your viewpoint is important** because we need to hear all sides of an issue. There is no need for extensive reflection--your initial response to each question will probably be most accurate. You are, of course, not obligated to complete the survey; but I can assure you that no attempt will be made to identify individuals on the basis of their responses. In this regard, I should point out that the code number in the upper right hand corner of the first page of your survey will be removed as soon as I receive it from you. It is a means of knowing who has responded without linking names to responses.

Thank you in advance for your participation in this project. If you would like any further information on the project, please contact me at the address below.

Yours sincerely,

K. Bruce Edwards

Home address: 18403 - 70 Ave., Edmonton, AB, T5T 3A6
Telephone: (403) 444-4379, Fax: (403) 484-5305

# Appendix D

## Delphi Invitation and Response Sheet

University of Alberta
Edmonton

Department of Educational Administration
Faculty of Education

Canada T6G 2G5

7-104 Education Building North, Telephone (403) 492-5241
Fax (403) 492-2024

December 30, 1993

Dear «First Name»

Would you be willing to share your experience and expertise with me in a study designed to identify ways in which The Christian and Missionary Alliance in Canada can creatively respond to the needs and interests of its members in the area of postsecondary education? The study has been requested by the Board of Directors of the Alliance and has been approved as part of my Ph.D.work in the Department of Educational Administration at the University of Alberta.

If you agree to participate, you would be one of approximately 35 persons who would contribute to a Policy Delphi process which will be a key step in developing the idea of a postsecondary equipping network in the Alliance in Canada. I anticipate that your participation would require a total of about four hours of your time spread out over the next eight weeks.

The Policy Delphi is a process in which a fairly large group of people can carry on a policy development discussion with a minimum expenditure of time and money. Discussion takes place in stages. In the first stage one or two key questions are posed to all the participants. Each participant responds to the researcher from the perspective of his or her experience and expertise. The researcher categorizes and summarizes the responses and feeds the new information back to the respondents with further questions based on that information.

Because the discussion is anonymous (only the researcher knows the source of each contribution), participants are able to focus on ideas without the positive or negative influences of personalities. Further, unconventional ideas can be proposed without fear of put-downs and then analyzed by all the participants in the discussion. As you know, the lateral thinking generated by off-the-wall ideas can sometimes be very creative.

My goal is to have three or four rounds of discussion via fax, mail, or electronic mail in the next eight weeks. The first round may take one or two hours of your time, depending on your familiarity with the equipping network idea (background documents will be provided). Subsequent rounds shouldn't take more than an hour each. One key to a productive process is to have short response times so that the previous round is still fresh in each participant's mind when the next round begins. The idea is to have discussion, not the exchange of learned papers. Thus each participant contributes from his or her areas of strength and together we stimulate each other's thinking in successive rounds of discussion.

Would you please return the enclosed response sheet to me as soon as possible indicating whether or not you wish to participate. Thank you for your willingness to consider contributing to this important policy discussion.

Yours sincerely,

Home address: 18403 - 70 Ave
Edmonton, AB, T5T 3A6
Telephone: (403) 444-4379
Fax: (403) 484-5305

K. Bruce Edwards

«DATA Delphi Participants

## Equipping Network Study - Policy Delphi Response Sheet

Please complete this form and return it to me by fax (if possible) or by whatever means is convenient for you (address and fax number are at the bottom of this form). At the end of the study, I will be happy to reimburse you for any expenses incurred in the communication process.

«M/M» «First Name» «Name»
«Organization»
«Street»
«City», «Pr»
«IF Country»«Country», «ENDIF»«IF Code»«Code»«ENDIF»

Please enter any address corrections in this box.
Name: ______________________________
Address: ____________________________
_____________________________________

The information on this sheet will be used (a) to communicate with you and (b) to compile information about the participants in the study. At the end of the Delphi process you will be asked to allow your name to be included in the list of participants to be published in any reports of the research. In the meantime, please feel free to discuss the study and your participation in it with anyone you wish. Anonymity in the Delphi is only a means of keeping the discussion focused on ideas. It is not intended either to hide the identity of the individual participants or to make the process secretive. Hopefully, your discussion of the issues with non-participants will enable you to develop your own thinking while making them more aware of what is going on.

☐ Yes, I would like to participate in the Policy Delphi process
☐ I am sorry but I am unable to participate in the Policy Delphi process.

**Communication Options:** (In order to speed up the Delphi process, I would prefer to communicate with you by fax. If that is not convenient for you, please underline the method you would prefer.)

Telephone: ______________________ Fax: ______________________
email: __________________________ Other: ____________________

**Educational Background:** Briefly list academic qualifications (diplomas, degrees, etc.) and educational experience (teaching, administration, boards, committees, etc.).

**Position:** Briefly describe your current occupation.

**Church Affiliation:** Please identify the local church or the denomination in which you are active.

Rev. Bruce Edwards
18403 - 70 Ave., Edmonton, AB, T5T 3A6

Tel.: (403) 444-4379; Fax: (403) 484-5305
email: Bruce_Edwards@ADMIN.EDUC.UALBERTA.CA

# Appendix E

## Delphi Round One Materials

18403 - 70 Ave.,
Edmonton, AB, T5T 3A6

Tel.: (403) 444-4379; Fax: (403) 484-5305
email: Bruce_Edwards@ADMIN.EDUC.UALBERTA.CA

January 25, 1994

Dear «First Name»:

Thank you for agreeing to participate in the Equipping Network Policy Delphi which I am directing for The Christian and Missionary Alliance in Canada. I am looking forward to the interaction that will take place.

I want to emphasize that I do not expect that your contribution to the exercise will demand large amounts of time. Because you are familiar with the area under study you should be able to respond to each round of questions fairly rapidly. If you feel you have no basis on which to respond to an individual item in any round of questions, you need not respond to that item. I would prefer to have a partial response than none at all.

The initial round of the process will take the most time as it is important that all the participants have the same general frame of reference. I am therefore enclosing a copy of *An Equipping Culture*, the document approved by The Christian and Missionary Alliance General Assembly in 1992. Some perspectives on the Equipping Network concept are found on pages 5 and 6.

I am also enclosing the first question for your response. Some participants will be more familiar with the equipping network concept than others. If you are one who feels a little unfamiliar with the concept, please do not abandon the process. Rather, respond as well as you can to the first question in anticipation that you will have more to contribute in subsequent rounds. We will need as broad a range of opinions as possible when we begin to evaluate ideas in terms of feasibility and desirability.

As you respond, keep in mind that the development of the network has already been approved in principle by the General Assembly of the Alliance. The questions the Delphi process should address are what shape it should take and how it can be developed in the next 3 to 5 years. Brief or point form answers should be adequate. There is no need to type as long as your writing is legible. If I need clarification on any item, I can contact you. When responding by fax please be sure the ink is dark enough to be picked up by the machine.

Thank you again for your willingness to contribute to this important process.

Yours sincerely,

K. Bruce Edwards

18403 - 70 Ave., Tel.: (403) 444-4379; Fax: (403) 484-5305
Edmonton, AB, T5T 3A6 email: Bruce_Edwards@ADMIN.EDUC.UALBERTA.CA

**Facsimile Document, page 1 of 2**

January 18, 1994

Dear «First Name»:

Thank you for agreeing to participate in the Equipping Network Policy Delphi which I am directing for The Christian and Missionary Alliance in Canada. I am looking forward to the interaction that will take place.

I want to emphasize that I do not expect that your contribution to the exercise will demand large amounts of time. Because you are familiar with the area under study you should be able to respond to each round of questions fairly rapidly. If you feel you have no basis on which to respond to an individual item in any round of questions, you need not respond to that item. I would prefer to have a partial response than none at all.

The initial round of the process will take the most time as it is important that all the participants have the same general frame of reference. I am assuming that you have access to a copy of *An Equipping Culture*, the document approved by The Christian and Missionary Alliance General Assembly in 1992 (*Biennial Report, 1991-92*, pp. 81-100). Some perspectives on the Equipping Network concept are found on pages 90-92. If you do not have a copy, please let me know and I will send you one.

On page two, you will find the first question of the Delphi exercise for your response. Some participants will be more familiar with the equipping network concept than others. If you are one who feels a little unfamiliar with the concept, please do not abandon the process. Rather, respond as well as you can to the first question in anticipation that you will have more to contribute in subsequent rounds. We will need as broad a range of opinions as possible when we begin to evaluate ideas in terms of feasibility and desirability.

As you respond, keep in mind that the development of the network has already been approved in principle by the General Assembly of the Alliance. The questions the Delphi process should address are what shape it should take and how it can be developed in the next 3 to 5 years. Brief or point form answers should be adequate. There is no need to type as long as your writing is legible. If I need clarification on any item, I can contact you. When responding by fax please be sure the ink is dark enough to be picked up by the machine.

Thank you again for your willingness to contribute to this important process.

Yours sincerely,

K. Bruce Edwards

Rev. Bruce Edwards
18403 - 70 Ave., Edmonton, AB, T5T 3A6

Tel.: (403) 444-4379; Fax: (403) 484-5305
email: Bruce_Edwards@ADMIN.EDUC.UALBERTA.CA

## Equipping Network Policy Delphi - Round One

Thank you in advance for responding to these questions and returning the form to me at your earliest convenience.

1. The equipping network concept has not yet been highly developed. Each Delphi participant will therefore have his or her own vision of what it could be. Briefly describe (in point form) what you see as important features or characteristics of a possible equipping network for The Christian and Missionary Alliance in Canada.

1.

2.

3.

4.

etc.

2. Anonymity in the Delphi discussion does not preclude knowing who the members of the panel are. A list of participants could be prepared and circulated, but not published in the final report.

Would you like to have a list of all the Delphi participants? Yes No
Would you be willing to have your name published in such a list? Yes No

Signature: ______________________________

Rev. Bruce Edwards
18403 - 70 Ave.,
Edmonton, AB, T5T 3A6

Tel.: (403) 444-4379
Fax: (403) 484-5305
email: Bruce_Edwards@admin.educ.ualberta.ca

**MEMO**
**TO:** **Delphi Participants**
**RE:** **Round One Responses**
**DATE:** **February 2, 1994**

I want to bring all Delphi participants up-to-date on what is happening. I think "excited" is an overused word, but I have to say that I am excited about what this exercise is going to produce. The first round is going a little slowly because not everyone received their materials at the same time but the responses are **very interesting**. To date there are 38 people who have agreed to participate. I am very encouraged by everyone's willingness to find time for this project in their busy schedules.

So far I have received first round responses from 19 people. I consider this to be quite encouraging since, as I mentioned, not all the materials went out at the same time. I have detected, however, that some individuals seem uncertain about what is desired. The question was deliberately left quite open so as not to influence your thinking in a particular direction. **Every answer** is **significant** because through this process we will begin to discover what are deemed to be the important features or dimensions of the learning network. So if you haven't responded or are hesitating because the question is so wide open, please write down your ideas and send them to me, regardless of how "off-base" you might think they are.

If you have already responded, this memo will let you know that the process is continuing and that while the second round may be a little later than planned, it will be coming. The first round responses already received have proven very interesting. They are identifying some areas which I had not anticipated--evidence that the Delphi process is going to be very useful in developing the equipping network concept in a comprehensive way.

A note regarding communications: please let me know if you would prefer an alternative from what has been provided. If you prefer regular mail, I would be happy to provide postage paid envelopes. I like fax or electronic mail because it speeds up the process but that is **not essential**--you are welcome to use the method of your choice. If you are using a fax machine, you should know that my machine is on a dedicated line and is ready to receive messages 24 hours a day. If you are transmitting manually, begin your transmission as soon as you hear the fax tone.

Thanks again for your willingness to be involved in this exercise. I can assure you that the second round promises to be very interesting, so if you haven't yet sent in your first round responses, please do so as soon as convenient for you.

| | Delphi Round One Responses |
|---|---|
| Access | Seminary education should be offered in other locations than Regina |
| Access | The network needs to be accessible. |
| Access | Broadly accessible; i.e., readily available at a reasonable cost to a variety of users and providers. |
| Access | Clearinghouse--computer bulletin-board-like functions serving as many areas (geographic) and people as possible. |
| Access | We need to invest in the translation into French of key Canadian CMA training materials. |
| Access | Language is an important question. English will never be an effective "Equipping language" for French culture. We risk missing Quebec. |
| Access | Costs must be manageable. |
| Access | To charge CTS fees to missionaries serving overseas on a cost-of-living allowance is to make the training inaccessible for them. |
| Access | To suggest that missionaries make use of international computer billboard services, would be to expect them to spend a large percentage of their allowances for international telephone charges. |
| Access | The equipping network idea that sex (along with age, race, etc.) not be a limiting factor is not so much an educational problem as a "corporate culture" problem. The more hierarchical we have become and the less this issue has been related to giftedness or "charisma" the more the clergy options for women have been limited. |
| Access | The network should have representation from the ethnic groups (CMA has VCAF, CCACC, CFAM, First Nations). The representatives should have experience with Canadian education. |
| Access | Transferability of credit between schools is essential. This goes beyond CMA needs to other Bible Colleges and denominations. |
| Access | There should be some kind of catalogue of what resources are available to Alliance people. |
| Access | Identifying pathways of development for people, regardless of past formal or informal education/equipping |
| Access | Gaining access to various educational opportunities should be made as easy as possible (email, FAX, or telephone registration, etc.) |
| Costs | The network must be reasonable about the money that is available, i.e., careful budgeting and sensitivity to users' financial capacities. |
| Costs | The financial difficulties which are being experienced by our Colleges suggest that the "network" concept might effectively be broadened to include some form of "networking" with other Colleges and Seminaries so as to reduce unnecessary duplication (of faculty, physical plant, services such as library, etc.). |
| Equippers | But, we need to explore the whole range of potential instructors--those currently within CBC/CTS as well as other institutions of higher learning as well as pastors and lay persons. |
| Equippers | The teaching pastors should be accredited by CBC/CTS. |
| Flex | A network that provides a variety of models or means by which people can fulfill their learning goals. |
| Flex | Flexibility for all users |
| Flex | Network should have a high degree of informality with minimal structure. |
| Flex | The network should be flexible, allowing users to choose the best educational opportunities. |

| | |
|---|---|
| Flex | Users should be able to build "programs" according to one's schedules and goals. |
| Flex | it is important to have flexibility of movement within the network, but not without accountability to spiritual authorities. |
| Flex | The network must have flexibility in program and delivery. |
| Flex | Providing a systemic way for incorporating equipping initiatives wherever they may occur (local church-based; parachurch; district-wide; etc.) |
| Flex | Courses should be offered in such a way that pastors can take advantage of them to come and upgrade their education. |
| Innovation | Equipping network should be characterized by scavenger-like mechanisms to pick up on the best of current delivery systems (technologically) |
| Innovation | The network needs to be resourceful in identifying equipping problems, needs, methods, equippers/trainers, etc. |
| Innovation | Technology must not be allowed to unduly affect content or its application. However, technology must be fully used and understood, and certain specialists in educational or imformational technology should be continually charged with keeping our network abreast of new technology and how we can use it. |
| Innovation | The network should distinguish between delivery systems and the agencies that use them. The report linked specific delivery vehicles to specific institutions and groups that have traditionally used those approaches. |
| Innovation | Providing for creative alternatives to equipping/training that will facilitate the atypical student (often these will be non-caucasian immigrants to Canada, but not exclusively) |
| Responsive | Equipping network should be ultra sensitive to both expert and "end-saint" (receivers) input. |
| Responsive | The equipping network will need to recognize the cultural differences not only from ethnic group to ethnic group but between the initial generations - immigrants - and second and subsequent generations - Canadian born and educated - of the same ethnic group. |
| Responsive | Leaders in intercultural groups should be able to CHOOSE the equipping strategies appropriate to their group |
| Responsive | Providing a framework for rationalizing resource allocation in line with the "person-power" needs of the church |
| Responsive | Education needs to be tied into real needs in real people's lives |
| Technology | Comprehensive data and information |
| Technology | Support in all senses of the term (i.e., computer, responses to questions about credits/non-credits, content, etc.). |
| Technology | The network should make good use of technology. |
| Technology | There should be a database (CRISTA-like?) to connect educational opportunities with those desiring to be equipped. |
| Technology | The network should encourage shared creativity and innovation in the development of delivery systems and the use of technology. |
| Technology | The place of electronics needs to be better promoted and personnel assigned to really get that system going. |
| Linkages | For CBC, a joint effort with a secular university program should be established. |

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| Linkages | Cooperation with and support of non-Alliance ministries and institutions. If the concept of an "equipping network" materializes, it will require a more open and cooperative attitude towards other evangelical groups than the Alliance has been adopting in recent years. An "equipping network" will in effect require the Alliance to entrust aspects of the education of its constituency into the hands of other groups over which it will be able to exercise minimal control. Non-Alliance participants in an "equipping network" will incur expenses in maintaining their ministries, and the Alliance will need to think through in advance whether it is prepared to welcome in its churches the recruitment and fundraising efforts of these groups. I suspect that this will require a bit of a "paradigm shift" away from the independent and competitive mindset that has characterized the CMA in its recent decades of rapid church growth. |
| Linkages | An inter-denominational evangelical university could be developed through denominational cooperation to equip lay leaders. |
| Linkages | Alliance business people could provide on-the-job occasions for young people to become familiar with business procedures. |
| Linkages | There should be possibility for inter-church communication of ideas. |
| Linkages | Liberal Arts training should be made possible through agreements with existing institutions. |
| Linkages | The network should stimulate an awareness of learning centers outside of the traditional CMA colleges to expose our people to some of these opportunities. This may require a greater openness by CMA clergy. |
| Linkages | There must be partnership among CMA institutions worldwide as well as non-CMA Christian liberal arts schools, local universities and colleges. |
| Linkages | Further thought must be given to the kind of support to be offered to Alliance students at non-Alliance institutions (mentors, fellowship houses, etc.). |
| Linkages | We need to focus on cooperation as opposed to starting new institutions. |
| Linkages | The network can be a vehicle for cooperative research. |
| Phil ed | Equipping network should acknowledge the importance of personal mastery and advantages of multiple models (Quinn, 1991; Vaill, 1989; Bennis, 1989; Gardner, 1990) for formation of capacities, capabilities and potential of "equipped ones" (Schaefler, 1986). (i.e. cognitive complexity model (Streufert and Swezey, 1986); the developmental model (Torbert, 1987); the five stage model (Dreyfus, Dreyfus and Athanasion, 1986), the multi-organizational model (Hunt, 1991); the mental model and team learning model (Senge, 1990) etc...) |
| Phil ed | For the equipping network to effectively work there needs to be a far reaching change in accrediting or assessing training. The focus must be less on where the training took place (College, Seminary, university, TEE, church, self-study) and more on what the training has equipped the person to do effectively. That is, the proces of equipping will be seen as secondary to the product of equipping. What a person knows and knows how-to-do far outweighs where he learned what he knows and knows how-to-do. |
| Phil ed | CBC should not consider offering an expanded base of general education. If certain students want additional general education as electives let them take them at Regina College or elsewhere in the network. |

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| Phil ed | The network should encompass three areas of skill development: cognitive skills (primarily inductive and critical thinking); relational/social skills (since 90% of ministry is building relationships with people); and ministry skills (the ability to perform in real-life situations). Each of the three requires different approaches, environments, instructional methods, and practical work. |
| Phil ed | Training vs. Education. The document appears to assume that the goal of CMA-facilitated education ought to be the inculcation of ministry skills; or, to make the distinction in classic terms, the focus appears to be on training rather than education in the more holistic sense. I am concerned about this, because I think this will produce a superficial denomination. Historically, Christian higher education has always given priority to character formation over development of skills. Arguably, the Alliance needs "better" people more than it needs larger numbers of "trained" people. Sensitivity to this distinction will also create a healthy skepticism about the potential of impersonal technology-oriented systems for delivering education. |
| Phil ed | We must make the teaching relevant to life. When Howard Hendricks asked a graduating class at Dallas Theological Seminary what one or two questions students would love to get an answer to, 88% said, "How do I live the Christian life?" Why does it take Neil Anderson to develop a one-week (20 hrs.) course on Freedom in Christ that should be taught at Bible Colleges, etc.? Why don't the students learn the answers at the College? |
| Phil ed | The network partners might consider establishing standards for the delivery of creditable programs. |
| Phil ed | There can be no spiritual maturity without service or ministry ivolvement, especially evangelism. |
| Phil ed | Should de-emphasize undergraduate education |
| Phil ed | **A return to the original mission of the Bible College**: Perhaps the original mission of the Bible College should be reconsidered (training of large numbers of lay persons in evangelism and church ministry) and ministry preparation returned to the local church. |
| Phil ed | The paper seems to embrace a predominately transmissional rather than transformative approach to equippping. In other words, I think the paper, with all its many "good thoughts" is a coping paper versus a cutting edge paper. |
| Phil ed | The equipping network should be less focused on pre-service training, and more focused on in-service, problem-solving approaches to training and education. Trends in both churches and business in the US are toward more supervision and less pre-training. Pre-service instruction should deal with models and practical skills for learning how-to-learn the particular ministry competencies. |
| Phil ed | Theological training for future pastors will need to be much more practical. |
| Phil ed | The integration of traditional and non-traditional forms of education |
| Phil ed | The integration of models for clergy preparation and lay trainingprograms |
| Phil ed | A model that integrates both formation in the knowledge of truth and Scripture and spiritual formation along with training for ministry--that is, both personal formation and ministry training |
| Phil ed | The new concept of the pastor's role as "equipper" for ministry requires a new type of preparation. |

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| Phil ed | There needs to be a "de-credentialization" of the system in order to meet needs rather than requirements for degrees. For example, the seminary needs to focus less on "academics" and more on spiritual formation and ministry preparation using options like internships, practical theology, service, etc. |
| Phil ed | There is a real need to **saturate** pastors with Scripture. |
| Phil ed | The primary focus must be on teaching students how to learn for themselves--not cramming their minds with a bunch of specific facts. |
| Phil ed | Teaching people who are already in ministry (or as a corollary requiring people to do actual ministry as a part of the training) greatly enhances the learning process. I could not but be struck by the contrast in 2 classes I took at OTS.: one, a Monday night class made up mostly of pastors, and the other a morning class made up mostly of students without practical experience. The latter were more concerned about passing exams. |
| Phil ed | We need to develop a philosophy of education which can undergird and direct the network, becoming the grid through which the development of the network is guided. |
| Phil ed | The network idea does not address the clear CMA hostility toward graduate education, and the general ambivalence in the denomination about education per se or even rigorous Bible learning. |
| Phil ed | Articulating the relationship between informal/non-credit education with formal/credit-bearing education |
| Phil ed | Articulating the relationship between various types of formal training/education (e.g., Bible college and university; university and seminary; non-CMA and CMA institutions, etc.) |
| Phil ed | Ministry opportunities must be made available to those who are in training so that they will be motivated to get more training and do something with it. A path needs to be broadened from lay ministry to full-time pastoral ministry. |
| Phil purp | Most of the statements in the approved document are so "clergy oriented" or "clergy centered" as to raise some caution flags in my mind. |
| Phil purp | Motivated by a sense of mission. The development of an equipping network concept must be motivated by a sense of mission, NOT by the fear of non-survival. Is the Equipping Network a reaction to historical issues taking place in North American Protestantism? Rather than merely a historical analysis, the suggestion calls for a theological perspective. I have read and reread the document and still do not fully understand the rationale for the equipping network. Does it imply a desire for CONTROL? |
| Phil purp | Advance of the Kingdom vs. Advance of the Church. The Commission also appears to have assumed that Eph. 4:11-13 is a mandate to advance the well-being of body of Christ, understood largely as ecclesiastical structures. The interest in training laity appears to be largely an interest in how laity can contribute to the congregational life and growth. However, Eph. 4:11-13 refers to "works of service" that presumably go beyond structures of and roles within congregational life. |
| Phil purp | Conclusion. Consequently, the CMA's educational objectives need to be revised or clarified to allow for two important realities: education is a bigger task than training for ministry, and the advance of the Kingdom is bigger than the advance of congregational and denominational interests. |
| Phil purp | The network should have as its goal to equip users according to their vision of future vocation, in full accord with the local churches. |

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| Phil purp | Does the network need to be an Alliance network? Could it be developed with other groups? |
| Phil purp | The network must have a "center" and provide for adequate integration. There is a danger of a system of networking becoming an increasingly complex series of educational hurdles, lacking a philosophical center and adequate integration. There is suspicion that curricular reforms may not be fundamental enough to touch the real problems with which the church today is grappling. The danger of multiplying options (which is an obvious result of networking), is to move ministry training further from its original purpose. Where would that "center" be? |
| Phil purp | Why will the Equipping Network exist? What is the scope of responsibility of the equipping network? I react negatively to the church (denomination) assuming (attempting) overall control of higher education, to whatever degree this is the case. It sounds like a return to the scholastic model of medieval times, a retrenchment of the fortress mentality of the 13th century Roman Catholic Church. I agree with the denomination assuming control of the training of its clergy and in a limited way, the training of those involved bivocationally. I cringe at the denomiation attempting to control all facets of preparation. It is not a sound approach and the church is not equipped to do so. |
| Phil purp | Equipping network should be focused on equipping adults for the context-sensitive discipleship and evangelism functions of the Church (gathered and scattered) and on the development of reproductive leaders for all possible social, organizational, cultural and geographic domains. Contrary to the adopted paper, the network should not be over-concerned with nor unnecessarily constrained by the artificial institutions and distinctions of office, role and past convention . |
| Phil purp | The goal of the network should be development/progress of the individual, in addition to reaching specified states of readiness for ministry. A comprehensive plan will value the development of the gifts, skills, and competencies of each believer/minister, rather than merely their ability to reach certain points of ability. |
| Phil purp | The equipping network should be less focused on pre-service training, and more focused on in-service, problem-solving approaches to training and education. Trends in both churches and business in the US are toward more supervision and less pre-training. Pre-service instruction should deal with models and practical skills for learning how-to-learn the particular ministry competencies. |
| Phil purp | The clergy must become equippers (crucial). |
| Phil purp | The notion of the "vocational continuum" should be rooted in a comprehensive "vision" of service to Christ. |
| Phil purp | Our "vision" of service to Christ should be characterized and informed by a full understanding and expression of stewardship. |
| Phil purp | Communicating a vision for equipping that will facilitate the movement of all people forward in service through the church |
| Phil resp | The equipping network concept must allow for the possibility of the **development of clergy within the local church** (in *An Equipping Culture*, the local church is seen as having responsibility for developing laity only). I agree that the primary responsibility for equipping the clergy should probably be lodged with CTS and CBC, provided they continue to develop programs and ministry training which are in step with the fabric of the culture. |

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| Phil resp | The network should foster among its members a sense of shared responsibility to meet educational training needs. This means a willingness to do joint planning to avoid duplication and allow each other to take initiative in areas of expertise. |
| Phil resp | We need to recognize the local church's responsibility for basic discipleship. We should not just value basic discipleship in the local church, but REQUIRE it within the network of educational opportunities. |
| Phil resp | **Responsibility for the equipping of tomorrow's leaders/missionaries/lay persons may, in the next decades also be CLAIMED by the local church.** Increased sophistication of training has resulted, over time, in the abdication by the local church from many phases of the equipping of church leadership. This must be rethought, and the possibility of the local church preparing men and women for ministry be contemplated. |
| Phil resp | The network should recognize the local church as the ultimate consumer/broker of both lay AND pastoral training. Training of professional ministers is the responsibility of the local church. Traditionally, churches have delegated a major part of this responsibility to larger inter-church groups, such as the district or denomination. But the ultimate locus of that responsibility has not changed. In our day, we are witnessing a resurgence of churches who are taking this responsibility seriously, and are either doing the training themselves, or brokering pieces of it to institutes, seminaries, and other organizations. |
| Phil resp | Entry to the clergy arm of the network should be dependent on local church approval and sponsorship. This would be based on proven giftedness and call, and accompanied by significant financial support. |
| Phil scope | The concept is huge. Trying to develop an "Equipping Culture" with practical delivery systems for every one from children to active clergy is an incredibly massive undertaking. Even just theorizing about it is daunting. I wonder if what we ought to be working towards both theoretically and practically, is an integrated whole, or if in the end we should aim towards a patchwork of programs that are each tailor made to deal with specific concerns. |
| Phil scope | The equipping network must include the overseas churches of the CMA--and must allow for and encourage movement of traffic (students and faculty) **in both directions.** |
| Phil scope | We must recognize the strategic nature of church/Christian education programs. Equipping of the saints for work of service does NOT begin at age 17. I think that this Equipping Network must dialogue with those responsible for the church education program. It is foolish to lay the groundwork for an equipping network without acknowledging the impact of the educational program of the church upon the postsecondary education experiences of its people. Therefore, those involved in church education at earlier stages must be included in discussions of such a concept. |
| Phil scope | A French Equipping Network of the CMA world wide with secondary ties to the English Canadian Network would be desirable. Quebec needs to link up with France and French Africa. There could be a director of French CMA training world wide. |
| Phil scope | The network should be international, inter-cultural, and where beneficial include partners from outside the Alliance. |
| Phil scope | Churches will need to take theological training of children and teens much more seriously. |

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| Phil values | Equipping network should be characterized by its dependence on core/common biblical, andragogical and mission-oriented values (charter commitments of constituents). |
| Phil values | Multiculturalism should be a visible characteristic of the network, reflecting our global mission. |
| Phil values | The equipping network concept must allow for and affirm education in secular institutions (i.e., Universities). This should be encouraged for both clergy and laity. |
| Phil values | Equipping for service is not optional for a believer. |
| Phil values | The continuum of service or vocation must be clearly bi-directional (lay <-> bi-vocational <-> clergy). Clergy may as easily move towards bi-vocationalism as lay people do. |
| Phil values | The network must have a "center" and provide for adequate integration. There is a danger of a system of networking becoming an increasingly complex series of educational hurdles, lacking a philosophical center and adequate integration. There is suspicion that curricular reforms may not be fundamental enough to touch the real problems with which the church today is grappling. The danger of multiplying options (which is an obvious result of networking), is to move ministry training further from its original purpose. Where would that "center" be? |
| Phil values | Equipping network should be characterized as people focused and not merely institution focused. It should embrace what Carkhuff (1988) has called the shift from old to new capitalism. That is to say, it should be driven not by economic constraint but by human and information capital (i.e. Toffler, 1990 et al.). Equippers should be people not institutions per se. |
| Phil values | I think that the bifurcation of laity and clergy is unfortunate and out of sync with new realities. The notion of "vocational continuum" is good but perhaps rendered to the place of rhetoric with the strong dualism of laos and cleros. The late 70s (Dr. Martin's work) notion of education for bi-vocational ministries attempts to mediate and ameliorate this split (by adding a third point) but succeeds only in accentuating the need for a move away from artificial ministry role and office distinctions to a more functional and, indeed, capacity and life in (whatever) ministry-orientation. |
| Phil values | The goal of the network should be development/progress of the individual, in addition to reaching specified states of readiness for ministry. A comprehensive plan will value the development of the gifts, skills, and competencies of each believer/minister, rather than merely their ability to reach certain points of ability. |
| Phil values | We must encourage a willingness to deal with open-ended questions, to live with the tension of competing answers with no resolution, etc., etc. Too many people are afraid of such an approach. |
| Phil values | The network needs to be responding to the needs of actual people in churches rather than asking what the extant institutions can do to keep in business. |
| Phil values | We need to be careful not to undervalue "secular" vocations by focusing primarily on ministry preparation and on the ministry component of bi-vocational training. |

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| Phil values | There is no way around the fact that prayer has got to play a bigger role. How many of our people want to take the time from their busy schedules of good things or garbage to study or work more in church? If our schools had a bigger part in the pushing of a prayer movement it would be very helpful. The problem of course is that all of us from top on down have to get into prayer more and more and work harder at leading others in it. In the equipping community the place of the Holy Spirit must not be left out but given more emphasis than ever. |
| Program | For CTS, a higher degree (e.g.. Th.M.) should be developed. |
| Program | Should provide a real correspondence program. |
| Program | CBC/CTS should work with local churches and local pastors to offer courses to train lay leaders, clergy, youth, etc. |
| Program | More provision will need to be made for pastors and Christian workers to update skills and training. |
| Program | Teaching in gift discernment should be part of the program. |
| Program | There should be exposure to opportunities for ministry especially beyond the local church. |
| Program | The network should offer opportunities that allow reasonable comfort at entry level into ministries, e.g., intercultural ministries, inner city work, etc. |
| Program | CTS should eliminate the D.Min. It should be done elsewhere. |
| Program | The network should avoid courses/training which are really not in line with goals. |
| Program | Teaching of denominational distinctives would occur at some locus in the network whether or not full-time clerical service is the terminus. |
| Program | Pastoral in-service training needs to be extended and upgraded |
| Roles | CBC is the fulcrum on which Alliance education in Canada rests. Of crucial importance to the future of an equipping network, then, is a clear definition of the unique role to be played by the undergraduate programs of Canadian Bible College. |
| Roles | The redundancies created by the founding of CTC in 1970 have not yet been resolved. |
| Roles | The "market" for undergraduate vocational ministry training will likely be insufficient to sustain an institution of CBC's current size and historic quality. The institution will need either to be downsized, or develop some additional purposes and objectives. Such additional objectives need to be unique enough that the College will not be left in ambiguous competition with regional non-Alliance Bible and/or liberal arts colleges. |
| Roles | The validity of the denomination delegating all "clergy" training to CBC/CTS is questionable, especially if that means the common "on campus" variety of training. Already many Alliance students are in Bible Colleges or Seminaries nearer home than Regina. Technology now would make it possible for a lay person to be apprenticed to a Senior Pastor and study at home everything CBC/CTS has to offer (and more). This study program could be done in the sequence of courses or studies on an "as needed" basis rather than following a preset, on-campus, curriculum. |
| Roles | The relegating of CBC to roles only in preseminary preparation programs and programs for training people for staff roles is detrimental to CBC and her students, and self-serving for CTS. With all the training and information modules available to everyone today, there is no reason why a CBC grad, a lay person, or a bi-vocationeer could not become an effective senior pastor and cross-cultural worker. |

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| Roles | I do NOT agree with the suggestion that CBC should modify its mission to provide a broader base of general education, to provide to Alliance constituents the option of education within a Judeo-Christian, theistic world view. This would be a movement yet further from the original mission of the Bible College. |
| Roles | I think this possible equipping network should not be delimited to the unrealistic role distinctions and definitions, paradigmatic constraints, institutional fixations and narrow pedagogical perspectives of the "An Equipping Culture" paper adopted by 7th General assembly. While the paper casts a strong and commendable vision it is, in my opinion, restrictive and somewhat self-contradictory.. |
| Roles | Should merge undergraduate education (at CBC) with other existing undergraduate schools. |
| Roles | The system needs to be "de-institutionalized" in order to promote greater cooperation (inter-agency) to equip pastors and lay people (e.g., church, CMA, CBC/CTS, universities). |
| Roles | The idea of CBC/CTS articulating with the universities means new roles, especially for CBC. |
| Roles | I think the paper gives the impression of advancing with technology and innovation in the delivery of an equipping Kingdom culture but works strongly, and in subtle ways, to entrench institutional structures (old wineskins) and conventional means of delivery. While the paper acknowledges that "discussion about delivery systems is talk about how education is provided to the person for whom it is intended" (p. 3) and reminds us that "technological, social and cultural changes have significantly altered the ground rules" (p.3), the paper makes very little contribution to reframing the initiatives of past and institutionalized delivery mechanisms. |
| Structure | A network that uses CBC/CTS as a central reference point, but which is not dependent on CBC/CTS to continue. In this sense, the faculty of CBC/CTS would be a resource for the network. |
| Structure | Church Bible School Institutes could be established in which classes in various topics would be taught in the local church by knowledgeable persons. |
| Structure | The equipping network must include the overseas churches of the CMA--and must allow for and encourage movement of traffic (students and faculty) **in both directions.** |
| Structure | With the high cost of residency training, some theological training (one to two years) will need to be taken off campus using correspondence, video, and even satellite classes. This would also allow for someone to maintain employment and get credit as time permits. |
| Structure | The network should be a controlled system which links educational opportunities in ways that make the best possible use of resources (i.e., efficiency). |
| Structure | There must be national oversight of the network with an office connected with the CBC/CTS campus, given those institutions' key role in preparation of clergy or the clergy component of bi-vocational workers. |
| Structure | The network would be inherently flexible, including the capacity to revert to the present structure. |
| Structure | Having multiple choices and avoiding redundancy are two inherently conflicting goals. Choice of delivery vehicles or tracks to training implies that some things are offered in different ways. A balance between the two is an obtainable goal. |

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| Structure | Endorsement of non-Alliance educational options. One feature of an adequate "equipping network" will be a mechanism by which some office, set up by the Alliance, will provide official or semi-official CMA endorsement or commendation of specific educational options for Alliance people. Standards or criteria for approval will need to be developed and articulated, and the benefits or privileges of "accredited" educational options will need to be spelled out. |
| Structure | The network must use or network with quality educational programs already in existence. |
| Structure | The levels of the network (lay, bi-vocational, clergy) should be coordinated to facilitate systematic progression no matter what the point of entry. This demands some form of central authorization for all levels. In practical terms this means that some local church programs for lay training should be acceptable as foundational requirements for the other levels. CBC/CTS should consider establishing an office of local church extension education whose function would be to assist churches in creating these programs. |
| Structure | Provides for intelligent utilization of technology in the church's equipping function across broad distances in a sparsely populated country (Canada), and allows for global application of training opportunities (continuing education for those in mission work flowing from Canada, and non-caucasian equipping flowing from all parts of the world to similar groups in Canada) |
| Structure | There needs to be a network central which informs and brokers educational opportunities for interested persons. Likely there needs to be regional "nodules" with a similar function, and perhaps more specialized local inititatives that would not be part of the master listings. Ideally this is computer-based and accessible via modem. |
| Structure | For French Canada, ETAQ should be revived. |

# Appendix F

## Delphi Round Two Materials

Rev. Bruce Edwards Tel.: (403) 444-4379; Fax: (403) 484-5305
18403 - 70 Ave., Edmonton, AB, T5T 3A6 email: Bruce_Edwards@ADMIN.EDUC.UALBERTA.CA

## Equipping Network Delphi Study - Round Two

It has been fascinating to see the wide range of items that Delphi participants have listed as important features or characteristics of a possible equipping network in The Christian and Missionary Alliance in Canada. Clearly, the network concept means different things to different people. In fact, among the responses there are a number of mutually contradictory positions taken. One of the strengths of the Delphi process is that it can be used to identify the many variables in a policy issue and then to focus in on the items most pertinent to the issue under examination. From this perspective, the first round of the Equipping Network Delphi has been a success since many potential features of the network have been identified. Now the task of the group will be to examine these items and to rate each one in terms of its importance for the network.

In this document you will find three sections. Section A is a selection of comments from the first round of the process. I have tried to eliminate duplication, group the responses under general themes, and summarize some of the longer ones. Section B contains 24 statements which are intended to reflect the first round items most directly related to the development of the network. You are asked to rate each item on a Desirability Scale. Section C is an attempt to identify four key themes which seem to be running through the comments and to elicit responses with regard to the issues related to those themes.

I should clarify that the purpose of the Delphi study is not to decide policy--that will be left to the Board of Directors and the General Assembly. Our purpose is to have extended interaction with a fairly large group of people who have experience and expertise in postsecondary education. Your opinions will be extremely helpful when it comes time to set policy.

A separate response sheet is provided so that you can keep the original copy of your responses, and so that the responses can be more easily faxed or mailed to me. Please mark the response sheet clearly and return it to me as soon as convenient for you (within three days of receipt would be great!). The CMA Board of Directors will be meeting in Montreal March 16-20, so if you can have your response to me by March 11 that will give me a little time to compile results and prepare an interim report for the Board before the third round of the Delphi.

### Section A. Responses from the First Round.

#### Philosophical-Conceptual Issues

1. We need to develop a philosophy of education which can undergird and direct the network, becoming the grid through which the development of the network is guided.

2. The network, as proposed, appears to focus on training rather than education in the more holistic sense (a transmissional rather than transformative approach to learning). Historically, Christian higher education has always given priority to character formation over development of skills. The network must have a strong emphasis on spiritual formation as well as development of ministry skills.

3. The network should encompass three areas of skill development: cognitive skills (primarily inductive and critical thinking); relational/social skills (since 90% of ministry is building relationships with people); and ministry skills (the ability to perform in real-life situations). Each of the three requires different approaches, environments, instructional methods, and practical work.

4. For the network to function effectively, there needs to be a far-reaching change in the way we assess and give credit for previous learning. There must be means for assessing and giving credit for personal mastery (what a person knows and knows how-to-do) rather than only counting credits from accredited institutions. The relationship between experiential learning, informal/non-credit bearing education, and formal/credit-bearing education must be articulated.

5. There needs to be a "de-credentialization" of the system in order to meet needs rather than requirements for degrees. For example, the seminary needs to focus less on "academics" and more on spiritual formation and ministry preparation using options like internships, practical theology, service, etc.

6. The equipping network should be less focused on pre-service training, and more focused on in-service, problem-solving approaches to training and education. Users should be in ministry or ministry opportunities should be made available to them in order to enhance the learning process.

7. Pre-service instruction should deal with models and practical skills for learning how-to-learn the particular ministry competencies. The primary focus must be on teaching students how to learn for themselves–not cramming their minds with a bunch of specific facts.

8. The network must provide for the integration of traditional and non-traditional forms of education.

9. The network must articulate the relationship between clergy preparation and lay training programs. The path from lay ministry to full-time pastoral ministry must be broadened.

10. The new concept of the pastor's role as "equipper" for ministry requires a new type of preparation.

11. The network should acknowledge the importance of multiple models for the formation of capacities, capabilities, and potential of "equipped ones" (e.g., cognitive complexity model, developmental model, team learning model, etc.).

12. We should return to the original mission of the Bible College (training large numbers of lay persons in evangelism and church ministry).

13. We should de-emphasize undergraduate education.

14. The network should recognize the local church as the ultimate consumer/broker of both lay AND pastoral training. In our day we are witnessing a resurgence of churches who are taking this responsibility seriously, and are either doing the training themselves, or brokering pieces of it to institutes, seminaries, and other organizations. The network must allow, therefore, for the possibility of the development of clergy within the local church.

15. Entry to the clergy-preparation arm of the network should be dependent on local church approval and sponsorship. This would be based on proven giftedness and call, and accompanied by significant financial support.

16. The network must stimulate its members to share responsibility to meet educational training needs. This means a willingness to do joint planning in order to avoid duplication and to allow each other to take initiative in areas of expertise.

### Values Issues

17. The network should be characterized by its dependence on core/common biblical, androgogical, and mission-oriented values.

18. The network must be multicultural, reflecting our global mission.

19. The network should be characterized as people-focused and not merely-institution focused. It should be driven not by economic constraint but by human and information capital. It should be responding to the needs of actual people in churches rather than asking what the extant institutions can do to keep in business.

20. The goal of the network should be development/progress of the individual, in addition to reaching specified states of readiness for ministry.

21. The network must allow for and affirm education in secular institutions.

22. The network should not undervalue "secular" vocations by focusing primarily on ministry preparation.

23. The "vocational continuum" concept is good but may only accentuate the need to move away from artificial ministry role and office distinctions (clergy, lay, bivocational) to a more functional, life-in-ministry orientation. The continuum should be seen to be bi-directional, i.e., clergy may as easily move towards bivocationalism as lay people do.

24. The network must affirm that equipping for service is not optional for a believer.

25. The network must stress the importance of prayer and the ministry of the Holy Spirit in the equipping of the believer.

**The Purpose of the Network**

26. The development of an equipping network must be motivated by a sense of mission, NOT by the fear of the non-survival of existing institutions in the denomination.

27. The objective of the network must be the advance of the Kingdom more than the advance of congregational and denominational interests. Education is a bigger task than training for ministry, and "works of service" are not limited to the structures and roles of congregational life.

28. The denomination should focus on the training of its clergy, and, in a limited way, the training of those involved bivocationally. The network should not be a means for the denomination to seek to control education for purposes other than ministry (liberal arts, etc.).

29. The goal of the network should be development/progress of the individual, in addition to reaching specified states of readiness for ministry. A comprehensive plan will value the development of the gifts, skills, and competencies of each believer/minister, rather than merely their ability to reach certain points of ability.

30. The notion of the "vocational continuum" should be rooted in a comprehensive "vision" of service to Christ, which should be characterized and informed by a full understanding and expression of stewardship.

31. The clergy must become equippers (crucial).

32. The network does not need to be an Alliance network. It should be developed in cooperation with other groups.

**Access Issues**

33. The network should help Alliance people to gain entry to the educational programs they desire.

34. The network should help Alliance people to identify pathways of development, regardless of their past formal or informal education.

35. The network should provide easily accessible comprehensive listings of educational resources and opportunities (catalogue, computer database, email, FAX or telephone access).

45. The network should facilitate transfer of credits between schools.

46. The network should be accessible at reasonable cost to all potential users.

47. Efforts must be made to find inexpensive means of ensuring participation in the network by missionaries and members of Alliance churches overseas.

48. Translation of key CMA materials into French should be a high priority.

49. Provision of learning opportunities in French is necessary if we wish to impact Quebec.

**Structural Issues**

50. Developing an "Equipping Culture" that meets educational needs of every one from children to active clergy is an incredibly massive undertaking. Instead, we should aim towards a patchwork of programs that are each tailor-made to deal with specific concerns.

51. Equipping of the saints for the work of service does NOT begin at age 17. Churches will need to take theological training of children and teens much more seriously.

52. The network must include the overseas churches of the CMA, and must allow for and encourage movement of traffic (students and faculty) in both directions.

53. The network should use Canadian Bible College/Canadian Theological Seminary (CBC/CTS) as a central reference point, but not be dependent on CBC/CTS to continue.

54. There must be national oversight of the network with an office connected with the CBC/CTS campus.

55. In addition to a "network central" there should be regional nodes which would broker educational opportunities for interested persons and encourage local initiatives.

56. The network must be inherently flexible, including the capacity to revert to the present structure.

57. The network must have a mechanism to provide official or semi-official CMA endorsement of non-CMA educational options. Standards or criteria for approval will need to be developed and articulated, and the benefits or privileges of "accredited" educational options will need to be spelled out.

58. Bible Institutes could be established by local churches with educational offerings approved through the network.

59. With the high cost of residential training, one to two years of theological training will need to be taken using correspondence, video, or even satellite classes before campus-based training.

60. The network must link up with quality educational programs already in existence rather than create duplicate programs.

61. The levels of the network (lay, bivocational, clergy) should be coordinated to facilitate systematic progression no matter what the point of entry. This demands some form of central authorization for all levels. In practical terms, this means that some local church programs for lay training should be acceptable as foundational requirements for the other levels.

62. Choice of delivery vehicles or tracks implies that some things are offered in different ways. The network must strike a balance between offering multiple choices and avoiding redundancy--two inherently conflicting goals.

63. CBC is the fulcrum on which Alliance education in Canada rests. It is of crucial importance to define the unique role to be played by the undergraduate programs of CBC.

64. The "market" for undergraduate vocational ministry training will likely be insufficient to sustain an institution of CBC's current size and historic quality. The institution will need either to be downsized, or develop some additional purposes and objectives. Such additional objectives need to be unique enough that the College will not be left in ambiguous competition with regional non-Alliance Bible and/or liberal arts colleges.

65. CBC and CTS must clarify their roles and eliminate redundancies.

66. The network should not limit "clergy" training to certain institutions (e.g., CBC, CTS) or programs. New ways of certifying clergy preparedness must be developed.

67. The system needs to be "de-institutionalized" in order to promote greater cooperation (inter-agency) to equip pastors and lay people (e.g., church, CMA, CBC/CTS, universities).

68. Should merge undergraduate education (at CBC) with other existing undergraduate schools.

69. The idea of CBC/CTS articulating with the universities means new roles, especially for CBC.

70. The "Equipping Culture" paper gives the impression of advancing with technology and innovation in the delivery of an equipping Kingdom culture but works strongly, and in subtle ways, to entrench institutional structures (old wineskins) and conventional means of delivery. The network must work to break out of old mind-sets and create new systems.

### Network Linkages Issues

71. Recognition of non-CMA institutions will mean that the CMA is entrusting aspects of the education of its constituency to groups over which it will be able to exercise minimal control. There must be a corresponding willingness to welcome the recruitment and fundraising efforts of these groups in CMA churches.

72. CBC should establish a joint effort with a secular university.

73. An inter-denominational evangelical university should be developed in cooperation with other denominations.

74. Liberal Arts training should be made possible through agreements with existing institutions.

75. The network should be a vehicle for cooperative research.

76. The network should focus on cooperation rather than starting new institutions.

77. The network should provide for inter-church communication of ideas.

78. The network should provide links with Alliance business people for on-the-job exposure to business procedures.

**Flexibility, Innovation, and Responsivity Issues**

79. The network should provide a variety of models or means so that users can fulfill their learning goals through building "programs" that fit their own schedules and needs.

80. The network should have a high degree of informality with minimal structure.

81. The network should provide a means for recognizing the educational value of equipping initiatives wherever they may occur (local church, parachurch organization, District, etc.) and linking these to other learning opportunities.

82. While the system should be flexible for the user, users should be accountable to spiritual authorities for the development of their learning program.

83. The network must have systems in place to seek out and receive expert and user input in order to:

- identify equipping problems, needs, and methods
- identify equippers and trainers
- monitor and pick up on the most appropriate new technology
- adjust resource allocation in line with the "person-power" needs of the church
- ensure that education offerings are tied to real needs in real people's lives
- respond to distinct learning needs of different cultural groups and of different generations (Canadian-born, etc.) within the same groups
- provide creative alternatives to facilitate equipping the atypical student.

84. Care must be taken to ensure that technology does not unduly affect content or its application.

85. The network should encourage shared creativity and innovation in the development of delivery systems and the use of technology.

86. The network must provide a comprehensive database to connect educational opportunities with those desiring to be equipped.

87. The network must have the technology and personnel to support users in all senses of the term (computer, queries about credits/non-credits, content, etc.).

**Program Issues**

88. A higher degree (e.g., Th.M.) should be developed at CTS.

89. CTS should eliminate the D.Min. It should be done elsewhere.

90. Teaching in gift discernment should be part of the program.

91. The network should provide a real correspondence program.

92. The network should avoid courses/training which are not in line with goals.

93. Pastoral in-service training needs to be extended and upgraded.

94. There should be exposure to opportunities for ministry beyond the local church.

95. The network should offer opportunities that allow reasonable comfort at entry level into ministries, e.g., intercultural ministries, inner city work, etc.

96. Teaching of denominational distinctives should occur at some point in the network whether or not a student is preparing for full-time ministry.

**Cost Issues**

97. The network should encourage the development of high-quality educational opportunities at reasonable cost.

98. The network should encourage Christian educational institutions to reduce unnecessary duplication (faculty, physical plant, library, etc.) through joint projects and programs.

**Late Items:** 99. The network should develop formal mentoring programs. 100. The network should develop new models of ministry for college and seminary graduates.

## Section B. Summary Propositions from the First Round

The 24 propositions below were prepared on the basis of the responses to the first round of the Delphi study. Two criteria were used in the selection process: (a) the items should reflect what were perceived to be common concerns in the responses received, and (b) the items should be relevant to the initial stages of the development of the network. Please rate each item on the Desirability Scale provided and record your rating on the Response Sheet provided. Additional comments on any item may be included on the response sheet. These comments might qualify your response or add to the item in some way. If you believe that important issues have been overlooked, there is also space on the Response Sheet to note those issues.

| Desirability Scale | |
|---|---|
| 1. Very Undesirable | - Will have a major negative effect<br>- Not justifiable as part of network |
| 2. Undesirable | - Will have a negative effect<br>- May only be justified as by-product of very desirable item |
| 3. Desirable | - Will have a positive effect and little or no negative effect<br>- Beneficial<br>- Desirable in conjunction with other items |
| 4. Very Desirable | - Will have a very positive effect and little or no negative effect<br>- Extremely beneficial<br>- Very desirable as part of network |
| NJ. No Judgment | - (Please use sparingly) |

B1. The Alliance needs a philosophy of education which will undergird and direct the network.
Desirability: 1 2 3 4 NJ

B2. The network should emphasize spiritual formation.
Desirability: 1 2 3 4 NJ

B3. The network should have a process for granting credit for experiential learning.
Desirability: 1 2 3 4 NJ

B4. The network should emphasize pre-service (pre-ministry) education.
Desirability: 1 2 3 4 NJ

B5. The network should emphasize in-ministry learning (internships, etc.).
Desirability: 1 2 3 4 NJ

B6. The network should allow for multiple models for learning.
Desirability: 1 2 3 4 NJ

B7. The network should allow users flexibility to build their own programs for ministry education.
Desirability: 1 2 3 4 NJ

B8. The network should emphasize the responsibility of the local church in the selection and support of individuals in ministry preparation.
Desirability: 1 2 3 4 NJ

B9. The network should be multicultural.
Desirability: 1 2 3 4 NJ

B10. The network should be people-focused.
Desirability: 1 2 3 4 NJ

**Desirability**
1. Very Undesirable
2. Undesirable
3. Desirable
4. Very Desirable
NJ. No Judgment

B11. The network should affirm education in secular institutions.
Desirability: 1 2 3 4 NJ

B12. The network should emphasize the development of the individual.
Desirability: 1 2 3 4 NJ

B13. The network should emphasize the advancement of the Kingdom of God.
Desirability: 1 2 3 4 NJ

B14. The network should emphasize the advancement of congregational and denominational interests
Desirability: 1 2 3 4 NJ

B15. The network should provide comprehensive information and counsel regarding educational opportunities for Alliance people.
Desirability: 1 2 3 4 NJ

B16. The network should provide resources for theological training of children, teens and adults in local churches.
Desirability: 1 2 3 4 NJ

B17. The network should include overseas churches of the CMA.
Desirability: 1 2 3 4 NJ

B18. The network should serve all cultural and linguistic groups that are part of the CMA of Canada.
Desirability: 1 2 3 4 NJ

B19. The network should be closely linked to CBC/CTS.
Desirability: 1 2 3 4 NJ

B20. The network should be administered by CBC/CTS.
Desirability: 1 2 3 4 NJ

B21. The network should be administered by the National Office of the CMA.
Desirability: 1 2 3 4 NJ

B22. The network should be administered by the National Church Education (formerly Christian Education) Committee of the denomination.
Desirability: 1 2 3 4 NJ

B23. The network should recognize (officially or semi-officially) certain existing institutions for the provision of non-ministry education for Alliance people.
Desirability: 1 2 3 4 NJ

B24. The network should have systems in place to ensure that it is responsive to the needs of users and potential users.
Desirability: 1 2 3 4 NJ

## Section C. Key Themes Arising from the First Round

As you read each item, please rate it on the scale (or both scales) given immediately after the item. When using the Desirability Scale, picture your conception of a fully functioning network and rate the item in terms of its desirability in that network. When using the Priority Rating Scale, visualize the various stages in the development of the network and rate each item as to its priority in that process. Try not to be neutral. Use the "No Judgment" rating only when absolutely necessary. The following descriptions will help you in your use of the scales:

| Desirability Scale | | Priority Rating Scale | |
|---|---|---|---|
| 1. Very Undesirable | - Will have a major negative effect<br>- Not justifiable as part of network | 1. No Priority | - Should not be addressed at this time |
| 2. Undesirable | - Will have a negative effect<br>- May only be justified as by-product of very desirable item | 2. Low Priority | - Optional item to be considered after network is functioning<br>- Not a determining factor in initial stages |
| 3. Desirable | - Will have a positive effect and little or no negative effect<br>- Beneficial<br>- Desirable in conjunction with other items | 3. High Priority | - Should be implemented after top priority items<br>- Important but not essential to effective network |
| 4. Very Desirable | - Will have a very positive effect and little or no negative effect<br>- Extremely beneficial<br>- Very desirable as part of network | 4. Top Priority | - Must be implemented for the network to function effectively<br>- Has direct bearing on major issues<br>- Issue must be decided before network starts |
| NJ. No Judgment | - (Please use sparingly) | NJ. No Judgment | - (Please use sparingly) |

### Education for areas other than ministry.

The primary reason the Education Commission was appointed in 1992 was to respond to the question of whether or not the CMA should offer liberal arts degrees through its postsecondary institutions (either existing or new ones). The Education Commission proposed that an equipping network should establish links with existing institutions to provide this type of education. Responses to the first round of the Delphi focus primarily on the area of education for church-related ministries and only secondarily on other types of education. It seems therefore that participants conceive of the network as focused primarily on education of church members for ministry (as lay workers, bivocational workers, and clergy). This would suggest a difference in the amount of energy and resources committed to each area.

C1. The network should focus on education for ministry.
Desirability: 1 2 3 4 NJ

C2. The network should focus on education for areas other than ministry.
Desirability: 1 2 3 4 NJ

C3. Developing an "Equipping Culture" that meets educational needs of every one from children to active clergy is an incredibly massive undertaking. Instead, we should aim towards a patchwork of programs that are each tailor made to deal with specific concerns.
Desirability: 1 2 3 4 NJ

| **Desirability** | **Priority** |
|---|---|
| 1. Very Undesirable | 1. No Priority |
| 2. Undesirable | 2. Low Priority |
| 3. Desirable | 3. High Priority |
| 4. Very Desirable | 4. Top Priority |
| NJ. No Judgment | NJ. No Judgment |

## The functions of the network.

Responses to the first round of the Delphi indicate a wide divergence of opinion on the functions of the network. Some see it as a clearinghouse for information. Others see it as setting the course for new kinds of programs in clergy and missionary preparation. For others, it is a Christian-oriented liberal education network. Another group sees it as a kind of accrediting agency assessing various educational programs. It may, of course, be all of these things. It would be very helpful to get a reading from participants on the perceived importance of each of a number of possible functions of the network.

**The network as educational broker.** As an educational broker, the network would focus on creating a database of available educational opportunities, and on matching potential students with appropriate service providers. Within this function would be the idea of stimulating institutions linked to the network to provide programs or courses requested by students but not currently available in network institutions. It would also include the sharing of information about the transfer of credits between institutions. As a broker, the network might also function as a catalyst for increased cooperation between member institutions. The broker function involves, more than anything else, a communications focus. It is a clearinghouse type of function that can be performed by clerical staff and does not require highly-trained educational specialists.

C4. The network should have a broker function (Please rate on both scales).
Desirability: 1 2 3 4 NJ Priority: 1 2 3 4 NJ

**The network as motivator and visionary.** The motivator or vision-casting function would make the network more of a denominational education office, both helping the member institutions achieve their individual goals and stimulating them to respond to the needs and desires of the denomination. More than simply a broker between independent member institutions, the network as motivator and visionary would also be a kind of mouthpiece for the denomination. In this role, it would be necessary that the leader of the network be an educational specialist who could command the respect of the member institutions. An example of this motivator-visionary function would be the development by network personnel of a new model for training missionaries or pastors followed by attempts to "sell" that model to one or more member institutions.

C5. The network should have a motivator-visionary function (Please rate on both scales).
Desirability: 1 2 3 4 NJ Priority: 1 2 3 4 NJ

**The network as accrediting agency.** The broker function allows the network to be the mediator in negotiations between institutions regarding the educational value of a course of study. Each member institution may assess a program differently. This could become very complicated. It is conceivable that the network could become involved in trying to assess the value of certain types of educational programs (for example, District in-service training days, or local church programs for lay pastors) and then encouraging each member institution in the network to accept the evaluation of the network personnel as to the relative value of the program in question. Also involved in this accrediting function is the issue of providing official or semi-official CMA endorsement of non-CMA educational options. Clearly, this function would require highly-trained and well-respected educational specialists among the personnel.

C6. The network should have an accreditation function (Please rate on both scales).
Desirability: 1 2 3 4 NJ Priority: 1 2 3 4 NJ

| **Desirability** | **Priority** |
|---|---|
| 1. Very Undesirable | 1. No Priority |
| 2. Undesirable | 2. Low Priority |
| 3. Desirable | 3. High Priority |
| 4. Very Desirable | 4. Top Priority |
| NJ. No Judgment | NJ. No Judgment |

**The network as central registration agency.** It has been suggested that with the variety of institutions that could become related to the network (local church, District, college, seminary, non-Alliance institutions), it would be helpful to have a central agency which would facilitate progression through the various levels of the system. This function is related to the accreditation function in that it involves assessment. In this case it is assessment of the readiness of an individual to undertake a certain level of studies. If network personnel are responsible to assess the value of various types of educational programs, they should be well-prepared to judge the readiness of individuals to undertake those programs.

C7. The network should have a central registration function (Please rate on both scales).
Desirability: 1 2 3 4 NJ Priority: 1 2 3 4 NJ

**The network as provider of educational services.** Some participants see the network developing training modules, writing curricula, or providing correspondence courses. If the network is to be more than a clearinghouse for information about member institutions, at what point does it enter into competition with those member institutions? Could the network develop a training module for pastors, offer it as in-service education, and then work with member institutions so that users could obtain academic credit for the module? Could the network sponsor a block course overseas for missionaries and negotiate with various member institutions so that the missionaries doing the course could obtain credit at the institution of their choice? Could the network develop materials for training workers within the local church and approach member institutions to grant credit to individuals completing the materials in a prescribed manner.

C8. The network should be a provider of some educational services (Please rate on both scales).
Desirability: 1 2 3 4 NJ Priority: 1 2 3 4 NJ

C9. The network should aspire to degree-granting status (Please rate on both scales).
Desirability: 1 2 3 4 NJ Priority: 1 2 3 4 NJ

C10. The network should not provide services where similar (non-CMA) services exist (Please rate on both scales).
Desirability: 1 2 3 4 NJ Priority: 1 2 3 4 NJ

## Who sets denominational educational policy?

Issues raised in the first round of the Delphi include many policy questions. What standards do non-CMA institutions need to meet in order to obtain denominational approval? Should the local church or the educational institution be primarily responsible for the preparation of clergy? What should be the balance between skills development and character formation in education? Should ministry preparation involve less pre-service instruction and more in-service instruction? Should the network be involved in setting policy in these areas, or should some other denominational body be charged with that responsibility?

C11. The network should develop denominational educational policy (Rate on both scales).
Desirability: 1 2 3 4 NJ Priority: 1 2 3 4 NJ

C12. The network should apply educational policies created at another level (Rate on both scales).
Desirability: 1 2 3 4 NJ Priority: 1 2 3 4 NJ

| Desirability | Priority |
|---|---|
| 1. Very Undesirable | 1. No Priority |
| 2. Undesirable | 2. Low Priority |
| 3. Desirable | 3. High Priority |
| 4. Very Desirable | 4. Top Priority |
| NJ. No Judgment | NJ. No Judgment |

**What kind of ministry preparation does the denomination want?**

Many issues have been raised in this area. The Education Commission proposed a "vocational continuum" but some Delphi participants question the denomination's willingness to accept in practice what has been proposed in theory. Some participants argue for more field-based learning, more skills-oriented practical training. Others suggest that the network should resist what is seen as a transmissional rather than a transformational approach to learning. Some participants suggest that local churches want to have a greater say in both lay and pastoral training, and cite the fact that many churches are developing their own training programs. Others point out that the pastor's role as "equipper" demands a new type of ministry preparation. Should the network be pro-active and involved in reconceptualizing the denomination's models of ministry preparation or should it be more passive and respond to the desires of churches and students?

C13. The network should lead the way in reconceptualizing ministry preparation (Please rate on both scales).

Desirability: 1 2 3 4 NJ Priority: 1 2 3 4 NJ

C14. The network should facilitate discussion about new models of ministry (Please rate on both scales).

Desirability: 1 2 3 4 NJ Priority: 1 2 3 4 NJ

Rev. Bruce Edwards
18403 - 70 Ave., Edmonton, AB, T5T 3A6

Tel.: (403) 444-4379; Fax: (403) 484-5305
email: Bruce_Edwards@ADMIN.EDUC.UALBERTA.CA

## Equipping Network Delphi Study - Round Two
## Response Sheet

This sheet is to be used to give your second round responses. Please tansfer your ratings from the text document. You may add comments on any item either on this sheet or on a separate sheet of paper. Just be sure to give the item number with the comment. Please mark the response sheet clearly and return it to me as soon as convenient for you (within three days of receipt would be great!). The CMA Board of Directors will be meeting in Montreal March 16-20, so if you can have your response to me by March 11 that will give me a little time to compile results and prepare an interim report for the Board before the third round of the Delphi. As mentioned earlier, I will be happy to reimburse your costs for fax transmissions. During the final round of the process I will ask you to let me know the total of your costs.

| Desirability Scale | | Priority Rating Scale | |
|---|---|---|---|
| 1. Very Undesirable | - Will have a major negative effect<br>- Not justifiable as part of network | 1. No Priority | - Should not be addressed at this time |
| 2. Undesirable | - Will have a negative effect<br>- May only be justified as by-product of very desirable item | 2. Low Priority | - Optional item to be considered after network is functioning<br>- Not a determining factor in initial stages |
| 3. Desirable | - Will have a positive effect and little or no negative effect<br>- Beneficial<br>- Desirable in conjunction with other items | 3. High Priority | - Should be implemented after top priority items<br>- Important but not essential to effective network |
| 4. Very Desirable | - Will have a very positive effect and little or no negative effect<br>- Extremely beneficial<br>- Very desirable as part of network | 4. Top Priority | - Must be implemented for the network to function effectively<br>- Has direct bearing on major issues<br>- Issue must be decided before network starts |
| NJ. No Judgment | - (Please use sparingly) | NJ. No Judgment | - (Please use sparingly) |

| Section B. | | Ratings | | | | | Comments |
|---|---|---|---|---|---|---|---|
| B1. | Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B2. | Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B3. | Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B4. | Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B5. | Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B6. | Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B7. | Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B8. | Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B9. | Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B10. | Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B11. | Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B12. | Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B13. | Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B14. | Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B15. | Desirability: | 1 | 2 | 3 | 4 | NJ | |

| Desirability | Priority |
|---|---|
| 1. Very Undesirable | 1. No Priority |
| 2. Undesirable | 2. Low Priority |
| 3. Desirable | 3. High Priority |
| 4. Very Desirable | 4. Top Priority |
| NJ. No Judgment | NJ. No Judgment |

| **Section B.** | **Ratings** | | | | | **Comments** |
|---|---|---|---|---|---|---|
| B16. Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B17. Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B18. Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B19. Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B20. Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B21. Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B22. Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B23. Desirability: | 1 | 2 | 3 | 4 | NJ | |
| B24. Desirability: | 1 | 2 | 3 | 4 | NJ | |

**Section C. Key Themes Arising from the First Round**

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| C1. Desirability: | 1 | 2 | 3 | 4 | NJ | | | | | | |
| C2. Desirability: | 1 | 2 | 3 | 4 | NJ | | | | | | |
| C3. Desirability: | 1 | 2 | 3 | 4 | NJ | | | | | | |
| C4. Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C5. Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C6. Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C7. Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C8. Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C9. Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C10. Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C11. Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C12. Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C13. Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C14. Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |

**Comments (Give item number with comment):**

## Delphi Round Two Responses

B1. The Alliance needs a philosophy of education which will undergird and direct the network.

B1. (1) A strength of the network will be the diversity of approaches to education, training, equipping, personal and professional development.

B1. (3) The "Equipping Culture" paper begins the development of this philosophy.

B2. The network should emphasize spiritual formation.

B2. (2) Only as a by-product

B2. (2) The "Network" can't emphasize spiritual formation. The users could do so.

B2. (3) As part of the whole.

B2. (3) But not to the exclusion of academic formation.

B2. (3) Emphasis is O.K. but not necessarily top priority because it is hard to measure or evaluate. The local church is in the best position to assist spiritual formation--as is an institution like CBC/CTS.

B2. (4) Spiritual character formation.

B3. The network should have a process for granting credit for experiential learning.

B3. (1) Credit granting institutions that are members of the network should do this.

B3. (1) This assumes high importance of "credits."

B3. (3) "Experiential" needs to be more tightly defined. Evaluation issues will be tough.

B3. (4) CBC/CTS already have.

B4. The network should emphasize pre-service (pre-ministry) education.

B4. (3) Balance with B5 with neither having primary emphasis.

B4. (3) Certainly acknowledge it, though I question a view of education as "preparation for" ministry.

B4. (3) I assume that "ministry" refers to something broader than only pastoral training.

B4. (NJ) What isn't pre-service education? Let's fix our embedded thinking.

B5. The network should emphasize in-ministry learning (internships, etc.).

B5. (3) Balance with B4 with neither having primary emphasis.

B5. (3) I assume that "ministry" refers to something broader than only pastoral training.

B5. (3) Include, though not necessarily emphasize.

B5. (4) Not internships! Rather learning in the context of ministry.

B5. (NJ) Should include, not emphasize.

B6. The network should allow for multiple models for learning.

B6. (3) Although an excessive number of alternative models can be a liability.

B6. (3) Needs careful evaluation for educational/ministerial benefit.

B6. (4) That's a must!

B7. The network should allow users flexibility to build their own programs for ministry education.

B7. (2) Only if controlled through a detailed grid of analysis.

B7. (2) Should be church and individual.

B7. (3) Allowing agencies to retain specific educational requirements.

B7. (3) As long as within network guidelines

B7. (3) Users should not do this "solo" but under mentors-disciplers.

B7. (3) With careful counselling.

B7. (3) With established boundaries.

B7. (NJ) Depends on how much flexibility you mean.

B8. The network should emphasize the responsibility of the local church in the selection and support of individuals in ministry preparation.

B8. (1) Need to add "and preparation" to the statement. We should not assume that someone else trains and educates beyond the local church.

B8. (3) Negative if misconstrued as a screening process rather than a recruitment process.

B8. (3) The more impersonal the network, the more vital the church in terms of selection or recommendation.

B8. (4) A VERY key issue--explains most of our present problems, I feel.

B8. (4) How can we be against the scriptural pattern?

B8. (4) This is critical. Churches need to improve, becoming more discerning.

B9. The network should be multicultural.

B9. (3) But standards must not be compromised for ESL students.

B9. (3) Do we know what this means?

B9. (4) Can only be a plus.

B9. (4) If not initially so, certainly progressively so.

B10. The network should be people-focused.

B10. (2) A network only facilitates.

B10. (2) Should be Christ-focused.

B10. (2) The network should be opportunity focused.

B10. (3) A given

B10. (3) As opposed to what?

B10. (3) Expand the definition.

B10. (3) People focused versus what?

B10. (3) Should be "obedience" focused.

B10. (3) This is a motherhood question. I am not sure of its implications.

B10. (4) Rather than institution-focused, yes. But it must also achieve its goals.

B10. (NJ) Meaning what?

B10. (NJ) Question too vague.

B11. The network should affirm education in secular institutions.

B11. (3) Affirmation, not duplication or official involvement.

B11. (3) The alternative is not mandatory--but it is permissible.

B11. (3) Within network guidelines

B11. (4) Strongly agree!

B11. (NJ) I don't believe secular institutions exist. I believe, rather, that the network should affirm any institutions that provide a respectful approach to enhancing the human mind and spirit however imperfectly, so long as these are not directly anti-Christ, anti-biblical.

B12. The network should emphasize the development of the individual.

B12. (2) Must resist current trend to individualism.

B12. (2) The network should facilitate (not emphasize) the development of the individual.

B12. (3) But always in conjunction with others, not as an end in itself.

B12. (3) but not to the level it's being done now! The focus on 'self-esteem' borders on idolatry!

B12. (3) Caution--beware of excessive individualism. The health of the church is also at stake--and more important.

B12. (3) Within the development of the body and contributing to it.

B12. (3) Yes, but hand-in-hand with the cognitive element.

B12. (NJ) Question too vague.

B13. The network should emphasize the advancement of the Kingdom of God.

B13. (2) I am quite uncomfortable with the way in which the "network" is defined by implication in these statements. It assumes a wise, controlling agenda rather than a facilitating means by which others access opportunity. In my understanding, the network should have no agenda other than to facilitate the agenda of others.

B13. (4) A given

B13. (4) Or prepare individuals to advance the Kingdom of God?

B14. The network should emphasize the advancement of congregational and denominational interests

B14. (1) Not at the expense of individuals or the Kingdom of God.

B14. (2) Only so far as they are in line with the Kingdom's. The problem is to know how to discern that!

B14. (2) The network should advance these interests but not emphasize them.

B14. (3) It is logical that the creation serve its creator.

B14. (NJ) Interests must be defined. Human institutions (seminaries, universities, networks) should be held as means not ends. They should not be imputed with any inherent or internal good in and of themselves.

B14. (NJ) Need to separate congregational and denominational interests (congregational - 4, denominational - 3).

B14. (NJ) Separate "congregational" and "denominational." They are often competing interests in the '90s.

B15. The network should provide comprehensive information and counsel regarding educational opportunities for Alliance people.

B15. (4) Very important.

B16. The network should provide resources for theological training of children, teens and adults in local churches.

B16. (1) Focus on education for leadership.

B16. (2) Children and teens are the responsibility of each church, not the network.

B16. (2) It could help, but it should not be the main goal.

B16. (2) Should know where or how to get resources.

B16. (4) Certainly for teens and adults.

B16. (4) The network should provide the resources for the training of those who bring theological education to children and teens.

B16. (4) Yes, across the life span is important

B16. (NJ) The network should provide training of leaders to produce Christian Education for the child, teen, adult in the local church.

B17. The network should include overseas churches of the CMA.

B17. (1) Make this a phase 2 goal.

B17. (2) Let's do the job right in Canada first.

B17. (3) but only in a supportive role.

B17. (3) If the network is to be truly international, it must not be North American, ethnically, or racially biased in its approach or evaluations.

B18. The network should serve all cultural and linguistic groups that are part of the CMA of Canada.

B18. (2) Not realistic until the network is up and running.

B18. (3) All??

B18. (4) If the network is to be truly international, it must not be North American, ethnically, or racially biased in its approach or evaluations.

B19. The network should be closely linked to CBC/CTS.

B19. (3) CBC/CTS as major component of the network.

B19. (3) Could be negative if too closely tied.

B19. (3) Links would need definition. The network should neither be centered on nor driven exclusively by another co-equal vehicle (lest the new vehicle be unduly limited to conventions of earlier one).

B19. (3) Only if CBC/CTS adjust and are flexible.

B19. (4) Critical.

B19. (4) Inasmuch as coordination is helpful.

B20. The network should be administered by CBC/CTS.

B20. (1) Self-interest might bias role.

B20. (2) Professional jealousy could slow development.

B20. (2) They are probably too "old wineskins."

B20. (2) They have too much to do already and a strong vested interest.

B21. The network should be administered by the National Office of the CMA.

B21. (1) "National Office" and "Network" don't belong in the same sentence.

B21. (2) Of course, there should be extensive liaison and financial support from the National Office.

B21. (2) Supervised but not administered by.

B21. (3) Probably through a commission(er) of educational advancement.

B21. (4) Or its delegate.

B22. The network should be administered by the National Church Education (formerly Christian Education) Committee of the denomination.

B22. (1) "National Office" and "Network" don't belong in the same sentence.

B22. (1) This would be the wrong image for the church at large.

B22. (2) Theological education and Church Education are not the same thing, and it would diffuse the focus of the committee.

B22. (3) If they are deemed competent.

B22. (4) This might provide for a less biased approach.

B22. (4) Try to get a balance between CBC/CTS and the National Office.

B23. The network should recognize (officially or semi-officially) certain existing institutions for the provision of non-ministry education for Alliance people.

B23. (1) The network should not "recognize" these institutions but define access to them.

B23. (2) Just list and evaluate and let the interested use the information.

B23. (2) Not necessary. Our approach should be more eclectic.

B23. (4) Do so for ministry education too.

B23. (NJ) I have no idea what might be conceived as non-ministry education. I can think of nothing that might be described in this way and justified as authentic, true or biblical education.

B24. The network should have systems in place to ensure that it is responsive to the needs of users and potential users.

B24. (3) Using the term "systems" very loosely--no bureaucracy.

B24. (4) As well as receiving input from experts.

B24. (4) Obviously.

C1. The network should focus on education for ministry.

C1. (2) The scope should include more than only church-related education.

C1. (3) A balance with C2 is needed because our view of "ministry" is too narrow.

C1. (3) Both this and C2 are desirable.

C1. (4) What else is there?

C1. (NJ) Question invalidated by lack of definition of "ministry," and by apparent naive assumption that foundational studies (e.g., general arts) do not contribute to "ministry" effectiveness.

C2. The network should focus on education for areas other than ministry.

C2. (2) The CMA has no mandate to focus on this area.

C2. (2) There are other agencies to do this.

C2. (2) Too much as a start.

C2. (3) A balance with C1 is needed because our view of "ministry" is too narrow.

C2. (3) Both this and C1 are desirable.

C2. (3) Depends on what areas.

C2. (4) What else is there unless this is referring (narrowly) to the ministries of the Church scattered. Then of course that is where most of the Kingdom ministries take place.

C2. (NJ) Question invalidated by lack of definition of "ministry," and by apparent naive assumption that foundational studies (e.g., general arts) do not contribute to "ministry" effectiveness.

C3. Developing an "Equipping Culture" that meets educational needs of every one from children to active clergy is an incredibly massive undertaking. Instead, we should aim towards a patchwork of programs that are each tailor made to deal with specific concerns.

C3. (1) The network was never envisioned to train every person--rather that every person needed to be trained and resources for equippers would be serviced through the network.

C3. (2) If I were to agree with this I feel I would lose too much from my definition of culture and learning communities, and indeed, my wholistic view of the members of the body.

C3. (2) We need to "specialize" in ministry preparation issues.

C3. (3) There must be a developmental perspective.

C3. (4) We would need the whole 1000 years to do the other.

C3. (4) Would need to set priorities.

C4. The network should have a broker function (Please rate on both scales).

C5. The network should have a motivator-visionary function (Please rate on both scales).

C5. (4) A worthy function. Goes together well with broker function.

C5. (4) It depends. . . . Do you have an empire-builder or a networker in the office?

C6. The network should have an accreditation function (Please rate on both scales).

C6. (3) It's one thing to provide "official or semi-official CMA endorsement of non-CMA options" but how transferrable (ar acceptable) to the non-CMA institutions will be the total package (in the event a student discovers he/she is not to proceed towards ministry)?

C6. (3) Two distinct options are conflated here.

C7. The network should have a central registration function (Please rate on both scales).

C8. The network should be a provider of some educational services (Please rate on both scales).

C8. (3) There should be consideration of restructuring how CBC/CTS deliver their courses (using Internet and multimedia to augment existing programs, for example).

C8. (4) Yes, because there are some educational services that you won't find anywhere!

C9. The network should aspire to degree-granting status (Please rate on both scales).

C9. (1) The network should not be an institution.

C9. (2) It shouldn't happen unless we run into problems concerning cooperation with existing institutions.

C10. The network should not provide services where similar (non-CMA) services exist (Please rate on both scales).

C10. (3) Hard to answer because of the negative factor. I believe the network should attempt not to duplicate services.

C10. (4) Except where distinctive denominational perspectives are essential.

C10. (Priority NJ) This is unanswerable. Does a low priority on a negative stem indicate a high priority?

C11. The network should develop denominational educational policy (Rate on both scales).

C11. (1) Let's not set up another level of bureaucracy

C11. (3) The direction needs to be set by General Assembly and the network should carry on in the direction laid down for it.

C11. (NJ) Somebody should create denominational vision and policy, but I don't know who.

C12. The network should apply educational policies created at another level (Rate on both scales).

C12. (1) It depends which "level." If it becomes a gopher for presidential agendas, then I say 'no.' If it could be an arm of a people's educational movement, then I say 'yes.'

C12. (1) The network should not be regulatory in many ways--only service/opportunity oriented. A regulatory function would kill it.

C12. (2) Consult them, and make your own policies!

C12. (3) The direction needs to be set by General Assembly and the network should carry on in the direction laid down for it.

C12. (NJ) Somebody should create denominational vision and policy, but I don't know who.

C12. (NJ) What other level?

C13. The network should lead the way in reconceptualizing ministry preparation (Please rate on both scales).

C13. (1) The churches should lead the way (individually or collectively), not a service network.

C13. (4) High 'yes' if it is a network. My fear is that the CMA is not yet prepared to have real input from 'the people.' It is still driven largely by assembly-authorized-but-ever-therafter-autonomous hierarchs seeking lieutenants to carry out their visions.

C13. (4) The network should both lead the way and facilitate discussion of new models of ministry. Someone has to lead the way, but discussion must be encouraged as the models are developed.

C14. The network should facilitate discussion about new models of ministry (Please rate on both scales).

C14. (2) I feel some distress that the "network" is becoming "institutionalized" and that is the last thing we need in my view. Churches need to be freed to fly--and served in that process. Institutionalizing a network (through advancing agendas, regulatory activities, credentializing, etc.) will hinder equipping in direct proportion (maybe exponentially) to the degree such functions are embraced. We need new models to be sure, but not ones which are constrained by older wineskins.

C14. (3) Could be done with little of the organizational overkill that seems to be presumed in some of the other items.

C14. (3) The network should both lead the way and facilitate discussion of new models of ministry. Someone has to lead the way, but discussion must be encouraged as the models are developed.

C15. The role of an institution, with a corporate identity and opportunity for mentoring as well as peer influence, has been minimized, in my opinion, in the original equipping document. Personal influence is critical in ministerial or lay education and is an indispensible element of transformational education. E-mail, faxes, computers, and other mediated modes of learning cannot provide such influence nearly as effectively as an institutional or group setting can.

# Appendix G

## Delphi Round Three Materials

«DATA Delphi Participants
«IF P<>"Y"»«NEXT»«ENDIF
18403 - 70 Ave.,
Edmonton, AB, T5T 3A6

Tel.: (403) 444-4379; Fax: (403) 484-5305
email: Bruce_Edwards@admin.educ.ualberta.ca

April 8, 1994

«M/M» «First Name» «Name»
«IF Organization»«Organization»
«ENDIF»«Street»
«City», «IF Pr»«Pr», «ENDIF»
«IF Country»«Country», «ENDIF»«IF Code»«Code»«ENDIF»

Dear «First Name»:

I am sorry that to date you have been unable to participate in the Equipping Network Delphi Study. The study is progressing well, even if a little more slowly than I had planned. I am hoping that you will be able to make a contribution to the final round of the process.

Two documents are enclosed. The first, entitled **Equipping Network Delphi Study: Round Two Responses**, will give you the results of Round Two. The second is a response sheet for this final round. I am asking that you return the response sheet to me by **April 25, 1994**, as I anticipate compiling the results of the study early in May for presentation to the CMA Board of Directors. I plan to provide you with a copy of the report on the study once it has been approved by the Board of Directors.

The report on Round Two is in two parts: Summary Statements (Section B of Round Two), and Key Themes for Discussion (Section C of Round Two). You will see that the order of the items has been changed as they are given in descending order of desirability as determined by the mean rating for each item. Three figures are given for each desirability or priority rating. They are:

1. **Mean.** The average of ratings for the item (used for ranking as it differentiates more finely).
2. **Mode.** The rating most frequently chosen by participants. If there is a large difference between the mean and the mode on any item, it would suggest that responses were either fairly evenly spread over the 4-point scale or split between high and low ratings.
3. **Standard Deviation (SD).** An indication of the degree of agreement or disagreement there was among the respondents. The larger the SD, the more respondents disagreed in their ratings.

The goal of Round Three is to explore the potential for greater consensus among participants. Please consider the Round Two ratings by the group and determine your own rating of each item. For each item with a standard deviation of 0.8 or greater I have given an indication of the spread of ratings and representative comments from participants. Indicate your rating on the Round Three Response Sheet. If you are expressing disagreement with the group, you may wish to include a comment indicating why you see the item differently.

Thank you in advance for your participation in this third round. I look forward to hearing from you.

Sincerely,

K. Bruce Edwards

«DATA Delphi Participants
«IF P<>"P"»«NEXT»«ENDIF
18403 - 70 Ave.,
Edmonton, AB, T5T 3A6

Tel.: (403) 444-4379; Fax: (403) 484-5305
email: Bruce_Edwards@admin.educ.ualberta.ca

April 8, 1994

«M/M» «First Name» «Name»
«IF Organization»«Organization»
«ENDIF»«Street»
«City», «IF Pr»«Pr», «ENDIF»
«IF Country»«Country», «ENDIF»«IF Code»«Code»«ENDIF»

Dear «First Name»:

Thank you for your participation to date in the Equipping Network Delphi Study. Your input is greatly appreciated. The study is progressing well, even if a little more slowly than I had hoped. I look forward to your contributions to the final round.

Two documents are enclosed. The first, entitled **Equipping Network Delphi Study: Round Two Responses**, will give you the results of Round Two. The second is a response sheet for this final round. I am asking that you return the response sheet to me by **April 25, 1994**, as I anticipate compiling the results of the study early in May for presentation to the CMA Board of Directors. I plan to provide you with a copy of the report on the study once it has been approved by the Board of Directors.

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1. **Mean.** The average of ratings for the item (used for ranking as it differentiates more finely).
2. **Mode.** The rating most frequently chosen by participants. If there is a large difference between the mean and the mode on any item, it would suggest that responses were either fairly evenly spread over the 4-point scale or split between high and low ratings.
3. **Standard Deviation (SD)**. An indication of the degree of agreement or disagreement there was among the respondents. The larger the SD, the more respondents disagreed in their ratings.

The goal of Round Three is to explore the potential for greater consensus among participants. Please compare your Round Two rating of each item (as indicated on the Response Sheet) with the results of the group as a whole. For each item with a standard deviation of 0.8 or greater I have given an indication of the spread of ratings and representative comments from participants. If you wish to change your rating (to express either agreement or disagreement with the group), circle your new rating on the response sheet. If you do not wish to change the rating, leave it unmarked. If you are expressing disagreement with the group, you may wish to include a comment indicating why you see the item differently.

Thank you in advance for your participation in this third round. I look forward to hearing from you.

Sincerely,

K. Bruce Edwards

## Equipping Network Delphi Study
## Round Two Responses

| | Desirability | | |
|---|---|---|---|
| **Summary Statements** | Mean | Mode | SD |
| B13. The network should emphasize the advancement of the Kingdom of God. | 3.8 | 4.0 | 0.5 |
| B1. The Alliance needs a philosophy of education to undergird the network. | 3.7 | 4.0 | 0.7 |
| B6. The network should allow for multiple models for learning. | 3.6 | 4.0 | 0.5 |
| B18. The network should serve all cultural and linguistic groups in CMA | 3.6 | 4.0 | 0.6 |
| B24. The network should have systems in place to ensure that it is responsive to the needs of users and potential users. | 3.6 | 4.0 | 0.6 |
| B15. The network should provide comprehensive information and counsel regarding educational opportunities for Alliance people. | 3.5 | 4.0 | 0.6 |
| B2. The network should emphasize spiritual formation. | 3.4 | 3.0 | 0.6 |
| B9. The network should be multicultural. | 3.4 | 4.0 | 0.6 |
| B19. The network should be closely linked to CBC/CTS.<br>Rated undesirable (1 or 2) by 3 persons, desirable (3 or 4) by 24.<br>CBC/CTS as major component of the network.<br>Could be negative if too closely tied.<br>Links would need definition. The network should neither be centered on nor driven exclusively by another co-equal vehicle (lest the new vehicle be unduly limited to conventions of earlier one).<br>Only if CBC/CTS adjust and are flexible.<br>Critical.<br>Inasmuch as coordination is helpful. | 3.4 | 4.0 | 0.8 |
| B5. The network should emphasize in-ministry learning (internships, etc.). | 3.3 | 3.0 | 0.7 |
| B8. The network should emphasize the responsibility of the local church in the selection and support of individuals in ministry preparation.<br>Rated undesirable (1 or 2) by 3 persons, desirable (3 or 4) by 25.<br>Need to add "and preparation" to the statement. We should not assume that someone else trains and educates beyond the local church.<br>Negative if misconstrued as a screening process rather than a recruitment process.<br>The more impersonal the network, the more vital the church in terms of selection or recommendation.<br>A VERY key issue—explains most of our present problems, I feel.<br>How can we be against the scriptural pattern?<br>This is critical. Churches need to improve, becoming more discerning. | 3.3 | 4.0 | 0.8 |
| B10. The network should be people-focused. | 3.3 | 3.0 | 0.7 |
| B12. The network should emphasize the development of the individual. | 3.3 | 3.0 | 0.7 |

| **Summary Statements** | Desirability<br>Mean | <br>Mode | <br>SD |
|---|---|---|---|
| B16. The network should provide resources for theological training of children, teens and adults in local churches. | 3.2 | 4.0 | 1.0 |
| Rated undesirable (1 or 2) by 7 persons, desirable (3 or 4) by 19. | | | |
| Focus on education for leadership. | | | |
| Children and teens are the responsibility of each church, not the network. | | | |
| The network should provide the resources for the training of those who bring theological education to children and teens. | | | |
| Yes, across the life span is important | | | |
| The network should provide training of leaders to produce Christian Education for the child, teen, adult in the local church. | | | |
| B7. The network should allow users flexibility to build their own programs for ministry education. | 3.1 | 3.0 | 0.7 |
| B17. The network should include overseas churches of the CMA. | 3.1 | 4.0 | 0.9 |
| Rated undesirable (1 or 2) by 7 persons, desirable (3 or 4) by 19. | | | |
| Make this a phase 2 goal. | | | |
| Let's do the job right in Canada first. | | | |
| But only in a supportive role. | | | |
| If the network is to be truly international, it must not be North American, ethnically, or racially biased in its approach or evaluations. | | | |
| B11. The network should affirm education in secular institutions. | 3.0 | 3.0 | 0.8 |
| Rated undesirable (1 or 2) by 5 persons, desirable (3 or 4) by 22. | | | |
| Affirmation, not duplication or official involvement. | | | |
| Within network guidelines | | | |
| Strongly agree! | | | |
| I don't believe secular institutions exist. I believe, rather, that the network should affirm any institutions that provide a respectful approach to enhancing the human mind and spirit however imperfectly, so long as these are not directly anti-Christ, anti-biblical. | | | |
| B23. The network should recognize (officially or semi-officially) certain existing institutions for the provision of non-ministry education for Alliance people. | 3.0 | 3.0 | 0.8 |
| Rated undesirable (1 or 2) by 5 persons, desirable (3 or 4) by 19. | | | |
| The network should not "recognize" these institutions but define access to them. | | | |
| Just list and evaluate and let the interested use the information. | | | |
| Not necessary. Our approach should be more eclectic. | | | |
| Do so for ministry education too. | | | |
| I have no idea what might be conceived as non-ministry education. I can think of nothing that might be described in this way and justified as authentic, true or biblical education. | | | |
| B14. The network should emphasize the advancement of congregational and denominational interests | 2.8 | 3.0 | 0.7 |

| **Summary Statements** | Desirability | | |
|---|---|---|---|
| | Mean | Mode | SD |
| B3. The network should have a process to grant credit for experiential learning. | 2.7 | 3.0 | 1.0 |
| Rated undesirable (1 or 2) by 9 persons, desirable (3 or 4) by 18. | | | |
| Credit granting institutions that are members of the network should do this. | | | |
| This assumes high importance of "credits." | | | |
| "Experiential" needs to be more tightly defined. Evaluation issues will be tough. | | | |
| CBC/CTS already have. | | | |
| B4. The network should emphasize pre-service (pre-ministry) education. | 2.6 | 3.0 | 0.9 |
| Rated undesirable (1 or 2) by 10 persons, desirable (3 or 4) by 16. | | | |
| Balance with in-ministry education with neither having primary emphasis. | | | |
| Certainly acknowledge it, though I question a view of education as "preparation for" ministry. | | | |
| I assume that "ministry" refers to something broader than only pastoral training. | | | |
| What isn't pre-service education? Let's fix our embedded thinking. | | | |
| B21. The network should be administered by the National Office of the CMA. | 2.5 | 3.0 | 0.9 |
| Rated undesirable (1 or 2) by 13 persons, desirable (3 or 4) by 13. | | | |
| "National Office" and "Network" don't belong in the same sentence. | | | |
| Of course, there should be extensive liaison and financial support from the National Office. | | | |
| Supervised but not administered by. | | | |
| Probably through a commission(er) of educational advancement. | | | |
| Or its delegate. | | | |
| B20. The network should be administered by CBC/CTS. | 2.3 | 2.0 | 0.9 |
| Rated undesirable (1 or 2) by 15 persons, desirable (3 or 4) by 12. | | | |
| Self-interest might bias role. | | | |
| Professional jealousy could slow development. | | | |
| They are probably too "old wineskins." | | | |
| They have too much to do already and a strong vested interest. | | | |
| B22. The network should be administered by the National Church Education. Committee. | 2.2 | 3.0 | 1.0 |
| Rated undesirable (1 or 2) by 14 persons, desirable (3 or 4) by 11. | | | |
| "National Office" and "Network" don't belong in the same sentence. | | | |
| This would be the wrong image for the church at large. | | | |
| Theological education and Church Education are not the same thing, and it would diffuse the focus of the committee. | | | |
| If they are deemed competent. | | | |
| This might provide for a less biased approach. | | | |
| Try to get a balance between CBC/CTS and the National Office. | | | |

| | Desirability | | | Priority | | |
|---|---|---|---|---|---|---|
| **Key Themes for Discussion** | Mean | Mode | SD | Mean | Mode | SD |
| C1. The network should focus on education for ministry. | 3.6 | 4.0 | 0.6 | | | |
| C14. The network should facilitate discussion about new models of ministry.<br>Rated undesirable by 2 persons, desirable by 26; low or no priority by 5 persons, high or top priority by 23.<br>I feel some distress that the "network" is becoming "institutionalized" and that is the last thing we need in my view. Churches need to be freed to fly--and served in that process. Institutionalizing a network (through advancing agendas, regulatory activities, *credentializing, etc.) will hinder equipping in direct proportion (maybe exponentially)* to the degree such functions are embraced. We need new models to be sure, but not ones which are constrained by older wineskins.<br>Could be done with little of the organizational overkill that seems to be presumed in some of the other items.<br>The network should both lead the way and facilitate discussion of new models of ministry. | 3.5 | 4.0 | 0.7 | 3.3 | 4.0 | 0.9 |
| C4. The network should have a broker function.<br>Rated undesirable by 3 persons, desirable by 25; low or no priority by 8 persons, high or top priority by 20. | 3.3 | 4.0 | 0.8 | 2.9 | 3.0 | 0.9 |
| C5. The network should have a motivator-visionary function.<br>Rated undesirable by 4 persons, desirable by 24; low or no priority by 9 persons, high or top priority by 19.<br>A worthy function. Goes together well with broker function.<br>It depends. . . . Do you have an empire-builder or a networker in the office? | 3.3 | 4.0 | 0.8 | 2.9 | 3.0 | 0.9 |
| C10. The network should not provide services where similar (non-CMA) services exist. **[Please understand this to mean that the network should attempt not to duplicate services . . .]**<br>Rated undesirable by 6 persons, desirable by 22; low or no priority by 9 persons, high or top priority by 18.<br>Hard to answer because of the negative factor. I believe the network should attempt not to duplicate services.<br>Except where distinctive denominational perspectives are essential.<br>This is unanswerable. Does a low priority on a negative stem indicate a high priority? | 3.3 | 4.0 | 0.8 | 3.0 | 4.0 | 1.1 |

| | Desirability | | | Priority | | |
|---|---|---|---|---|---|---|
| **Key Themes for Discussion** | Mean | Mode | SD | Mean | Mode | SD |
| C3. Developing an "Equipping Culture" that meets educational needs of every one from children to active clergy is an incredibly massive undertaking. Instead, we should aim towards a patchwork of programs that are each tailor made to deal with specific concerns.<br>Rated undesirable (1 or 2) by 6 persons, desirable (3 or 4) by 20.<br>The network was never envisioned to train every person–rather that every person needed to be trained and resources for equippers would be serviced through the network.<br>If I were to agree with this I feel I would lose too much from my definition of culture and learning communities, and indeed, my wholistic view of the members of the body.<br>We need to "specialize" in ministry preparation issues.<br>There must be a developmental perspective.<br>We would need the whole 1000 years to do the other.<br>Would need to set priorities. | 3.1 | 4.0 | 1.0 | | | |
| C13. The network should lead the way in reconceptualizing ministry preparation.<br>Rated undesirable by 9 persons, desirable by 19; low or no priority by 11 persons, high or top priority by 17.<br>The churches should lead the way (individually or collectively), not a service network.<br>High 'yes' if it is a network. My fear is that the CMA is not yet prepared to have real input from 'the people.' It is still driven largely by assembly-authorized-but-ever-thereafter-autonomous hierarchs seeking lieutenants to carry out their visions.<br>The network should both lead the way and facilitate discussion of new models of ministry. | 3.0 | 4.0 | 1.1 | 2.9 | 4.0 | 1.1 |
| C12. The network should apply educational policies created at another level.<br>Rated undesirable by 8 persons, desirable by 16 (NJ by 4); low or no priority by 8 persons, high or top priority by 15 (NJ by 5).<br>It depends which "level." If it becomes a gopher for presidential agendas, then I say 'no.' If it could be an arm of a people's educational movement, then I say 'yes.'<br>The network should not be regulatory in many ways–only service/opportunity oriented. A regulatory function would kill it.<br>The direction needs to be set by General Assembly and the network should carry on in the direction laid down for it.<br>Somebody should create denominational vision and policy, but I don't know who. | 2.9 | 4.0 | 1.1 | 2.9 | 4.0 | 1.1 |
| C7. The network should have a central registration function.<br>Rated undesirable by 10 persons, desirable by 18; low or no priority by 16 persons, high or top priority by 11. | 2.8 | 3.0 | 0.9 | 2.3 | 2.0 | 1.0 |
| C8. The network should be a provider of some educational services.<br>Rated undesirable by 9 persons, desirable by 19; low or no priority by 14 persons, high or top priority by 14.<br>There should be consideration of restructuring how CBC/CTS deliver their courses (using Internet and multimedia to augment existing programs, for example).<br>Yes, because there are some educational services that you won't find anywhere! | 2.8 | 3.0 | 0.9 | 2.5 | 2.0 | 1.0 |

| | Desirability | | | Priority | | |
|---|---|---|---|---|---|---|
| **Key Themes for Discussion** | Mean | Mode | SD | Mean | Mode | SD |
| C11. The network should develop denominational educational policy. | 2.7 | 4.0 | 1.1 | 2.5 | 2.0 | 1.1 |
| Rated undesirable by 12 persons, desirable by 15; low or no priority by 15 persons, high or top priority by 12. | | | | | | |
| Let's not set up another level of bureaucracy | | | | | | |
| The direction needs to be set by General Assembly and the network should carry on in the direction laid down for it. | | | | | | |
| Somebody should create denominational vision and policy, but I don't know who. | | | | | | |
| C2. The network should focus on education for areas other than ministry. | 2.6 | 2.0 | 0.7 | | | |
| C6. The network should have an accreditation function. **[Please rate this item on the issue of accreditation of institutions.]** | 2.5 | 3.0 | 0.8 | 2.2 | 2.0 | 1.0 |
| Rated undesirable by 12 persons, desirable by 16; low or no priority by 18 persons, high or top priority by 10. | | | | | | |
| It's one thing to provide "official or semi-official CMA endorsement of non-CMA options" but how transferable (or acceptable) to the non-CMA institutions will be the total package (in the event a student discovers he/she is not to proceed towards ministry)? | | | | | | |
| Two distinct options are conflated here (accreditation of institutions and evaluation of courses). | | | | | | |
| C9. The network should aspire to degree-granting status. | 1.7 | 1.0 | 0.8 | 1.6 | 1.0 | 0.8 |
| Rated undesirable by 24 persons, desirable by 4; low or no priority by 25 persons, high or top priority by 3. | | | | | | |
| The network should not be an institution. | | | | | | |
| It shouldn't happen unless we run into problems concerning cooperation with existing institutions. | | | | | | |

**GENERAL COMMENT.** The comment below was made by one respondent in consideration of the network concept as expressed in the original equipping culture document. It does not relate to a particular item but is reported here as part of the Delphi discussion. You are not being asked to rate this item.

> The role of an institution, with a corporate identity and opportunity for mentoring as well as peer influence, has been minimized, in my opinion, in the original equipping culture document. Personal influence is critical in ministerial or lay education and is an indispensable element of transformational education. E-mail, faxes, computers, and other mediated modes of learning cannot provide such influence nearly as effectively as an institutional or group setting can.

Rev. Bruce Edwards
18403 - 70 Ave., Edmonton, AB, T5T 3A6
Tel.: (403) 444-4379; Fax: (403) 484-5305
email: Bruce_Edwards@ADMIN.EDUC.UALBERTA.CA

## Equipping Network Delphi Study - Round Three Response Sheet

This sheet is to be used to give your third round responses. Please mark the response sheet clearly and return it to me by **April 25**. As before, you can send your response by fax, but any means is acceptable as long as it gets to me by April 25. Note that the order of the items on this sheet corresponds to the order on the accompanying handout (i.e., descending order of desirability based on mean ratings in the second round). Please be careful to rate the right items! Your Round Two rating for each item is marked with a red square. **If you do not wish to change your rating, simply leave the item unmarked. If you wish to change the rating, circle the number of your new rating**. As mentioned earlier, I am prepared to reimburse your expenses for participating in the study. Thank you again for your participation.

| **Desirability Scale** | | **Priority Rating Scale** | |
|---|---|---|---|
| 1. Very Undesirable | - Will have a major negative effect<br>- Not justifiable as part of network | 1. No Priority | - Should not be addressed at this time |
| 2. Undesirable | - Will have a negative effect<br>- May only be justified as by-product of very desirable item | 2. Low Priority | - Optional item to be considered after network is functioning<br>- Not a determining factor in initial stages |
| 3. Desirable | - Will have a positive effect and little or no negative effect<br>- Beneficial<br>- Desirable in conjunction with other items | 3. High Priority | - Should be implemented after top priority items<br>- Important but not essential to effective network |
| 4. Very Desirable | - Will have a very positive effect and little or no negative effect<br>- Extremely beneficial<br>- Very desirable as part of network | 4. Top Priority | - Must be implemented for the network to function effectively<br>- Has direct bearing on major issues<br>- Issue must be decided before network starts |
| NJ. No Judgment | - (Please use sparingly) | NJ. No Judgment | - (Please use sparingly) |

### Section B. Summary Statements

B13. Desirability: 1 2 3 4 NJ
B1. Desirability: 1 2 3 4 NJ
B6. Desirability: 1 2 3 4 NJ
B18. Desirability: 1 2 3 4 NJ
B24. Desirability: 1 2 3 4 NJ
B15. Desirability: 1 2 3 4 NJ
B2. Desirability: 1 2 3 4 NJ
B9. Desirability: 1 2 3 4 NJ
B19. Desirability: 1 2 3 4 NJ
B5. Desirability: 1 2 3 4 NJ
B8. Desirability: 1 2 3 4 NJ
B10. Desirability: 1 2 3 4 NJ
B12. Desirability: 1 2 3 4 NJ
B16. Desirability: 1 2 3 4 NJ
B7. Desirability: 1 2 3 4 NJ

| Desirability | Priority |
|---|---|
| 1. Very Undesirable<br>2. Undesirable<br>3. Desirable<br>4. Very Desirable<br>NJ. No Judgment | 1. No Priority<br>2. Low Priority<br>3. High Priority<br>4. Top Priority<br>NJ. No Judgment |

**Section B. Summary Statements**

| | | | | | | |
|---|---|---|---|---|---|---|
| B17. | Desirability: | 1 | 2 | 3 | 4 | NJ |
| B11. | Desirability: | 1 | 2 | 3 | 4 | NJ |
| B23. | Desirability: | 1 | 2 | 3 | 4 | NJ |
| B14. | Desirability: | 1 | 2 | 3 | 4 | NJ |
| B3. | Desirability: | 1 | 2 | 3 | 4 | NJ |
| B4. | Desirability: | 1 | 2 | 3 | 4 | NJ |
| B21. | Desirability: | 1 | 2 | 3 | 4 | NJ |
| B20. | Desirability: | 1 | 2 | 3 | 4 | NJ |
| B22. | Desirability: | 1 | 2 | 3 | 4 | NJ |

**Section C. Key Themes for Discussion**

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| C1. | Desirability: | 1 | 2 | 3 | 4 | NJ | | | | | | |
| C14. | Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C4. | Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C5. | Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C10. | Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C3. | Desirability: | 1 | 2 | 3 | 4 | NJ | | | | | | |
| C13. | Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C12. | Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C7. | Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C8. | Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C11. | Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C2. | Desirability: | 1 | 2 | 3 | 4 | NJ | | | | | | |
| C6. | Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |
| C9. | Desirability: | 1 | 2 | 3 | 4 | NJ | Priority: | 1 | 2 | 3 | 4 | NJ |

**Any general comments on the study or the Delphi process:**

My costs for mail, fax, telephone were (optional): ______ Name: ____________________

**Delphi Round Three Comments**

B1. The Alliance needs a philosophy of education which will undergird and direct the network.

B1. This philosophy is needed with or without the network.

B2. The network should emphasize spiritual formation.

B2. Essential item, but beyond network capability realistically.

B3. The network should have a process for granting credit for experiential learning.

B3. Agree with observation that credit granting institutions should do this.

B3. Agree with the comment re: definition.

B3. Credit for experience is being given increasingly by many institutions. I'd go where my experience was valued.

B3. Credit should be given for analysis of one's experience, but not for experience alone. It is of high value, but not for credit towards a degree.

B3. Experiential learning sounds fine, but its value cannot be easily assessed or quantified by an objective evaluator.

B3. Only an option if an organization has high regard for academics; too dangerous in pragmatic ethos of CMA.

B3. Tacit assumption of "credits" bothers me.

B3. The network needs to assist people who have creditable experiential learning locate institutions that are likely to credit the type of learning they have. The network should not credit anything itself but have a keen idea, a certain sense, of what is creditable and where.

B4. The network should emphasize pre-service (pre-ministry) education.

B4. Balance with inservice.

B4. Let us not get tied up in semantics (enjoyable as that is). All education for ministry is 'pre-ministry' for all ministry that follows it and is 'in-ministry' for all who are active in their Christian duties. Everyone knows the common usage of these terms and we must promote training for all who are not in vocational ministry. We must train those in vocational ministry for improvement in their ministry or to take on another, different ministry.

B4. Questin probably needs re-phrasing.

B5. The network should emphasize in-ministry learning (internships, etc.).

B5. I am all in favour of this–completely sold.

B5. If all ministry training is pre-ministry, then we should provide pre-ministry training for people who are already in ministry and want to improve future ministry.

B5. Key.

B6. The network should allow for multiple models for learning.

B7. The network should allow users flexibility to build their own programs for ministry education.

B7. Works for a minority--hazardous for the majority.

B8. The network should emphasize the responsibility of the local church in the selection and support of individuals in ministry preparation.

B8. I agree with adding "and preparation" to the statement.

B8. I guess I see this as a given and not something we would give a 4-type focus to. the last comment "This is critical. Churches need to improve, becoming more discerning" leads me to ask, "Does 'discerning' mean more aware of how to lead their people into preparation and ministry or does it mean doing a better job of screening?" I'd say 'yes' to awareness and 'no' to limiting access to training (screening).

B8. Key.

B8. while I believe the church should be more responsible, it has been my experience that the criteria the local church uses are often narrow, as is its vision of what ministry entails. If I had followed the advice of my local church, I would not have received the training which is crucial to what I now do. I am willing to give this a higher rating, but it assumes too much about the local church.

B9. The network should be multicultural.

B9. I am not sure we can do many things well. Serving all cultural/linguistic groups may be politically correct as an objective, but in practice, financially impossible.

B9. It has to reflect the reality of our congregations.

B9. Subject ot cost considerations!

B10. The network should be people-focused.

B10. Should be training focused. People focus comes second in that sense.

B10. We need to break from this all-too-prevalent emphasis.

B11. The network should affirm education in secular institutions.

B11. Of course secular institutions exist. However, the education of a saint is always religious (sacred) and the education of a secularist is always profane even if he takes it in a church or church related institution.

B11. Subject to some caveats, i.e., not as a "carte blanche."

B11. Why? Let secular affirm themselves. I'm O.K. with "accept" if that is what is meant.

B12. The network should emphasize the development of the individual.

B12. Need to emphasize development of individual in local church setting.

B12. Optional--considered after network is functioning. A possible expansion of the network. Leadership training must be the priority in set up of network.

B12. We need to break from this all-too-prevalent emphasis.

B12. Within a social context.

B13. The network should emphasize the advancement of the Kingdom of God.

B13. Mission of the church, not the network per se.

B14. The network should emphasize the advancement of congregational and denominational interests

B14. CMA should mute denominationalism.

B14. I just don't want to see a 4 here. We can become too focused denominationally.

B14. My concern is with "emphasize." We should promote.

B15. The network should provide comprehensive information and counsel regarding educational opportunities for Alliance people.

B15. The information would be centralized but the counsel will be more localized. It will have to be where the user is located.

B16. The network should provide resources for theological training of children, teens and adults in local churches.

B16. Agree with the comments in Round 2.

B16. Focus on leadership now. Expand later as needed.

B16. I still think the focus should be on postsecondary training. Churches look after other educational needs.

B16. Only desirable as a by-product. This would give the network too broad a focus. should concentrate on the training of leaders.

B16. Proposal too ambitious, and beyond the scope of ministry training anyway.

B16. Remove 'children' and 'younger teens' and this becomes a non-issue. My contention remains the definitioin of theological education as opposed to religious education or christian education. What is church education?

B16. the danger is to spread out too thin and lose effectiveness.

B17. The network should include overseas churches of the CMA.

B17. I still believe we should do it right in Canada before branching abroad.

B17. It should include Canadian workers from the beginning.

B17. Only eventually; start with more modest scope.

B17. Rather than the item as stated, I would rather say that we would freely share the information with overseas churches who were interested; never mind involving them in the network.

B17. Start in Canada. Prove it works here first.

B17. Yes in so far as in Canada we serve cultures = overseas.

B18. The network should serve all cultural and linguistic groups that are part of the CMA of Canada.

B18. I am not sure we can do many things well. Serving all cultural/linguistic groups may be politically correct as an objective, but in practice, financially impossible.

B18. Subject to cost considerations!

B19. The network should be closely linked to CBC/CTS.

B19. "Linked to" but not "controlled by."

B19. "Linked" yes. "Controlled by" no.

B19. Links do need to be closely defined, evaluated according to the goals of the network, not what CBC/CTS get out of it!

B19. See comment "Links would need . . ."

B19. The reality is that any educational program of the CMA is going to be linked to CBC/CTS (or vice versa). However, the potential for negative effects must make this a 3, not a 4.

B20. The network should be administered by CBC/CTS.

B20. If they don't, it says we have no confidence in them and I fear for their future.

B20. Must be integrally involved.

B20. We should establish a separate entity made up of gifted people to administer the network and not give that job to an existing entity.

B21. The network should be administered by the National Office of the CMA.

B21. but not controlled by the CMA.

B21. Control is an issue. National Office control may jeopardize CBC/CTS.

B21. It should be administered by educators.

B21. Seems to be nervousness here. Who will administer?

B21. the National Office needs to let CBC/CTS do what it does best. Education requires expertise.

B21. these 3 items (B20, 21, 22) seem to indicate a wide agreement that these 3 entities should not administer the network. It should be a quasi-official or at best a semi-official arm of the National Office, that is independent and yet responsive to the input of the National Office, CBC/CTS, and the National Church Education Committee. It should not be just another cog in the bureaucratic machinery but a freely orbiting entity whose trajectory is determined by the interplay of forces of the 3 aforementioned bodies as well as both the members of our local churches and the official workers of the CMA in Canada.

B21. We should establish a separate entity made up of gifted people to administer the network and not give that job to an existing entity.

B22. The network should be administered by the National Church Education (formerly Christian Education) Committee of the denomination.

B22. The prevailing influence of the committee should be educators.

B22. We should establish a separate entity made up of gifted people to administer the network and not give that job to an existing entity.

B22. Wrong group in CMA structure.

B23. The network should recognize (officially or semi-officially) certain existing institutions for the provision of non-ministry education for Alliance people.

B23. Agree with Round 2 comments. Can't understand high mean.

B23. CMA wants benefits without commitment; this is as understandable as it is unacceptable.

B23. I would also include ministry positions!

B23. Just have the information available for interested people.

B23. Why only "non-ministry?"

B24. The network should have systems in place to ensure that it is responsive to the needs of users and potential users.

B24. I am somewhat shy of the bureacracy implied.

C1. The network should focus on education for ministry.

C1. And let it be assumed that ministry = life on earth and beyond.

C1. Focus O.K., but certainly not in a narrow and exclusive sense.

C1. If ministry is broadly defined, I would give this a 4. We should not only be developing pastors and lay workers, but college faculty, journalists, etc., as well.

C1. Ministry as part of the marketplace as well.

C2. The network should focus on education for areas other than ministry.

C2. Definitely a secondary focus but a focus.

C2. Not focus, but not exclude either.

C3. Developing an "Equipping Culture" that meets educational needs of every one from children to active clergy is an incredibly massive undertaking. Instead, we should aim towards a patchwork of programs that are each tailor made to deal with specific concerns.

C3. Isn't a network a formulating of a patchwork of programs into an equipping culture? It cannot be a monolithic equipping program--it must be many programs networked together to provide an equipping culture.

C3. We need to sharpen our objectives--to do a few things well.

C4. The network should have a broker function.

C5. The network should have a motivator-visionary function.

C5. Only if in context of service to user, not empire-building.

C5. this goes together with the discussion of new models if it is done well.

C6. The network should have an accreditation function.

C6. At best it should facilitate accreditation between users, programs and institutions.

C7. The network should have a central registration function.

C8. The network should be a provider of some educational services.

C8. If we agree that the network should not duplicate existing, even non-CMA services (C10) then we should agree to it offering some educational services which would not be duplicatory in nature. But what is an educational service? Programs and classes or information and counselling? Different answers to this question may produce different reactions to the statement.

C9. The network should aspire to degree-granting status.

C10. The network should not provide services where similar (non-CMA) services exist.

C10. Unless it makes them more accessible.

C11. The network should develop denominational educational policy.

C11. I think the network should just be one of the players in developing the educational policy along with others.

C11. It should participate in the formulation of the policy which in turn will shape the network mandate.

C11. Participate--yes. Develop solo--no.

C11. Who operates the network? CBC or the National Office? Policy should be established by the national Board of Directors, but I think CBC/CTS would best carry on the process.

C12. The network should apply educational policies created at another level.

C12. I agree with the comment that the network should not be regulatory in any way--only service/opportunity oriented. A regulatory function would kill it.

C12. I am saddened by the comment "Somebody should create vision but I don't know who." We either have the wrong leadership or are no longer willing to be led!

C12. It must be given a mandate and priorities.

C13. The network should lead the way in reconceptualizing ministry preparation.

C13. I support the comment "High 'yes' if it is . . ."

C13. Key.

C13. Not a determining factor initially.

C13. The only reconceptualization needed is broader delivery systems--not entire reconceptualization.

C13. This is where your models discussion (C14) and visionary motivator function (C5) should end up--not reconceptualizing ministry proparation, but enabling the people, the CMA, to do it.

C14. The network should facilitate discussion about new models of ministry.

G. I am not certain the personal interactive influence was shortchanged in the original document. However, I agree with the comment drawing to our attention the role of interpersonal relationships in molding disciples. Disciples are often called learners but the word has a far greater meaning than learners--and that difference is basically the relational impact of the discipler and the discipled. Having said that, I must quickly remind us all that the traditional classroom greatly lacks the impact we imagine it ought to have, the few wonderful experiences notwithstanding. The ideal may be more closely related to the TEE model, the tutorial model, or the rabbinic model than it is to the usual bible College or Seminary classroom model. Meaningful self-study that enables the student to collect, study, comprehend, and retain content is a good beginning. Texts and exercises that allow a certain amount of application, analysis, and synthesis are profitable. What makes it all come together as an educational whole is when a few (4-12?) like-minded students meet with a facilitator or tutor and discuss, debate, question, and apply what they've studied on their own.

G. Strongly agree with the general comment at the end of Round 2.

G. The general comment at the end of Round 2 assumes the network would not promote forms of interactive learning which could be transformational. It is an important caution to not make the network a transmissional model.

G. To focus on training for ecclesiastical functions, to the neglect of the larger, longer (and of course more expensive) challenge of the holistic formation of persons could threaten the depth of the CMA in the long term.

## ED ADM 506 X5

(January - April 1995)

# SIMULATION OF THE JUNIOR HIGH SCHOOL PRINCIPALSHIP

This course will provide opportunities for exploring the complexity of the junior high school principalship. Participants will engage in a "paper version" of a simulation, explore the middle schools literature, and contribute toward further development of the simulation.

The course should facilitate participants pursuing three kinds of goals:

1. Enhanced understanding both of the junior high school principalship and of themselves as principals (or potential principals) of junior high schools.

2. Understanding current "middle schools" literature.

3. Enhanced understanding of experiential-simulation learning.

Activities will include:

- interactions with a computer-based simulation
- participating in an extensive "paper-based" simulation
- reflective writing
- debriefing seminars
- library research
- class presentations
- projects to contribute to the development of the simulation

Schedule: Wednesdays, 6:00 p.m. - 9:00 p.m.

Room: 7-140 Ed. North

Instructor: Bill Maynes
7-147 Ed. North
492-3691

Please see Bill Maynes if you are interested in participating in this course.